Conjuring Spirits

A Manual of Goetic and Enochian Sorcery

Michael Osiris Snuffin

Concrescent Press

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Forward

Sorcery, defined here as the art of conjuring spirits, is one of the traditional, core disciplines of magickal practice. It shows up in all magick-using cultures and even in those that suppress most magick, like Christianity. But whether calling them up or putting them down, the one who can do this is viewed with awe and some romance. Perhaps the most famous images of magick from Faust to Fantasia are those of calling up spirits to do the bidding of the sorcerer. Because of this there should be no surprise that this branch of magick is one of the most admired and its practitioners accorded the highest prestige.

Yet, looked at another way, what is sorcery but an alternative and inefficient technology? Most tasks, like finding money or a lover, which are quite traditional commands in the grimoires and spirit lists, are best performed by getting a job and through good grooming and presentation. But when ordinary means are not enough, when another push for success is needed, or there is just no human way of finding the levers to make what we desire to happen, then indirect animistic magick like sorcery is a venerable and extremely powerful approach.

However useful for practical purposes, sorcery is even more important as the art of separating out the consciousnesses around us from the background of universal mind for spiritual development. Its practice gives personality and face to the phenomena of life, lets us talk to and negotiate with otherwise abstract and abstruse forces, lets us get a grip on the untouchable and experience the world around us as wholly alive. When practiced thus it is essential to the development of the magick-user. Its proper cultivation makes the practice of sorcery not mere thaumaturgy (wonder-working) but theurgy (divine action), and harnesses magickal technology for evolution.

Sorcery is but one term applied to this discipline, Conjuration and Evocation are also associated. The term 'to conjure' gives one of the most important clues to the method of Sorcery: 'by law' is the spirit 'compelled' to appear. Many critiques of compulsion fill the literature on magick in ancient, medieval and modern times, mostly inappropriately. The Greek Magical Papyri contain examples of threatening spirits and even Gods if they don't do the sorcerer's bidding. Medieval

texts threaten with the wrath of Yahweh or Christ. Today our 'curses' are more psychological; we promise to never speak the name or acknowledge the existence of the spirit ever again. While the lattermost of these might actually be effective by denying the lesser spirits what they desire most, our attention, the real power of the conjuration is not in the curse but in the bureaucracy.

The Enochian system makes this quite explicit and Goetic sorcery only somewhat less. By starting at the top of the Hierarchy and getting essentially 'approvals' all the way down, by the time we get to calling the spirit we are actually interested in, we present a signed, sealed, stamped and 'approved' form to the appropriate functionary who then goes and does what is asked. Not because of our own power or authority (more or less), but because we have received all the necessary approvals. It does raise the questions of whether the divine or human hierarchy came first...

Evocation as a term in sorcery points to location. Where is the phenomenon of interaction with the Called One occur? Within our own psyche or dualistically and externally? The most fundamental power and skill of the magick-user is to call or 'invoke'. All other techniques we use can be said to derive from this one. When used, whatever we call comes and changes us. Evocation is none other than this, but the term is used to distinguish the expected result wherein the Called arrives as a Person or Force experienced as *external* to ourselves and available for conversation. The 'appearance' may be simply in the mind of the Evoker (or an assisting Seer) or with some physical manifestation in smoke, lights, or other phenomena. Ultimately it does not matter how as long a contact is made. However, in developing the skills of the Sorcerer, many find it worthwhile to go to the necessary lengths to 'Evoke to Visible Appearance' at least once. Once done and proven to your satisfaction, mental or 'astral' appearance is quite sufficient and usually more efficient and easier.

Another important distinction is sometimes made between invoking Higher or Divine beings and Lower, Infernal beings. This is predominantly an artifact of Christian dualism in which a vast proportion of Spirits have not pledged fealty to Yahweh and Son, and so this latter class are Demons that can and should only be compelled in the name of the Judean Tribal God (and Son). In the pre-Christian Classi-

cal tradition in general and in the Neoplatonic tradition of Iamblichus of Chalcis in specific, Demons are not infernal, damned creatures that can be forced into service. Demons are the dynamic Persons who manifest the fundamental divine powers that make the world work in the particular. For instance, the God Saturn may be the general power of momentum (amongst other things), but a very minor Demon of Saturn is the one who rolls the bolt you drop under the car while you are working on it. Of course, it is some minor Demon of Murphy that picks the location.

Angels in the Classical tradition are usually anagogic in nature, meaning that they function to teach and lead souls upward along the path of spiritual evolution. In the Enochian system they also have the nature of divine functionaries and so in the texts that follow the traditional distinction is not of central import. Also, in the Goetic, some of the spirits are Deities relegated by the original grimoire's compilers to infernal status. It remains for the practitioner however, to be aware of this aspect when dealing with the beings called.

Many of the old grimoires have baroque and elaborate procedures for conjuring spirits. They are so snarled that some have suggested that interpreting them literally is impossible due to the infinite regress of tasks necessary to prepare the tools, place, and practitioner for the rite. The author of the following works, Frater Osiris, cuts through the Gordian knot of complexity and obfuscation to present us with a much more direct approach to evoking Goetic and Enochian spirits. It is simple, clear, practical and without mystification. What follows highly accessible and is designed to enable the practitioner to assemble the few tools required, prepare themself, and begin work almost immediately reaping the practical and spiritual benefits of sorcerous practice. Naturally, it is an approach that some won't like, but many more will appropriate and tune to their own satisfaction. Anyone can get started here.

Sam Webster, Master of Divinity
Founder & Preamonstrator General of the Open Source Order of the Golden Dawn
By the City of the Western Gate, August 2010

Practical Goetic Magick

Introduction

In our New Aeon of Magick there is a great deal of interest in the art of Goetic evocation. More books have been published on the subject in the last twenty years than probably any other period in history. In this golden age of information, the modern magician has access to everything from the original Sloane manuscripts that comprise the Lesser Key of Solomon to the Goetic journals of modern magicians.

But as is the case with many occult subjects, the proliferation of information on Goetic evocation has spawned some confusing, misleading, and sometimes even erroneous instructions on how such an operation is properly and effectively performed. Furthermore, the traditional methods of evocation described in the Lesser Key of Solomon are of little practical use to the modern magician, who cares neither for their unnecessary complexity nor for their archaic biases and symbolism.

Yet underneath the complicated preparations and wordy conjurations of the Lesser Key of Solomon are simple rules and formulae. When freed from the fetters of Old Aeon tradition and symbolism, Goetic evocation becomes a simple and effective method of magical working.

The focus of this work is to bring Goetia out of the dark ages and into a modern light. When the theory behind it is understood, Goetic evocation is truly a practical art.

Goetic Theory: A Brief Overview

One of the most frequently asked questions about the Goetia is "What exactly are Goetic spirits anyway?" There are two main schools of thought on this subject.

Those of the objective school of thought believe that the spirits exist external to the magician, living on the astral plane, or possibly even in Hell (wherever that is).

A more popular theory is that the Seventy-two Goetic spirits are subjective elements of the individual consciousness residing in dormant parts of the human brain. Because these "spirits" of the brain are generally uncontrolled, they may be the source of our own personal demons. The magician, through the use of trance and ritual, activates, externalizes, and personifies these parts of his brain to control and utilize them.*

Others believe that Goetic spirits are both objective and subjective entities, that they are not only parts of the individual consciousness, but are also elements of the Collective Unconscious, the images and experiences shared by the entire human race.

What is most important is that the magician believes that Goetic spirits do indeed exist, and that the art of evocation is a truly effective method of communicating with them. In the end, it doesn't matter where the spirits originate from—if you call them, they come.

Before we move on, I'd like to mention that I have asked a few Goetic spirits where they were or what they were doing before I evoked them into my presence. If they could even answer these questions at all, they usually said that they were sleeping. In this sense, it seems they don't exist (at least on a personal level) before you call them up.

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* For a more in-depth discussion of this perspective, see "The Initiated Interpretation of Ceremonial Magick", Aleister Crowley's introduction to the MacGregor Mathers translation of *The Goetia: The Lesser Key of Solomon the King* (York Beach, ME: Samuel Weiser, 1995). See also Lon DuQuette's essay "Demons are our Friends", published in *Angels, Demons, & Gods of the New Millennium* (York Beach, ME: Samuel Weiser, 1997).

Goetic Evocation: Why?

That's a good question. Why bother with Goetic evocation at all? If you want something like money or love or information, why not perform a simple ritual and let sleeping demons lie?

First, if you believe that Goetic spirits are parts of your individual consciousness (as do I), then bringing these unruly spirits under control results in greater control of your own consciousness. This purging and perfection of the mind is a key element of the Great Work.

Second, Goetic spirits are intelligent; they can work independently and can tackle complicated tasks that may be difficult to accomplish by other means. It is because of this that they are often used as sources for information, and as a result many of their services are information-oriented.

Third, the interactive elements of Goetic evocation are appealing to many magicians. For example, when other forms of magick fail to manifest the desired results, the magician has little recourse but to go back to the drawing board. But if a Goetic spirit fails to carry out his charge, then you can call him up again and find out what the problem was or even punish him for slacking!

Controlling and interacting with the unruly elements of your own head is well worth the energy and effort. Practice will prove that working with instead of against the spirits of the Goetia can be a very rewarding experience that can bring surprising results and great satisfaction.

Disclaimer

I'll say it up front: Goetic spirits can be dangerous. There's a good reason why they are often referred to as demons. Not all spirits will be happy to be put to work, and many of them can be rebellious, malicious, and even malevolent to anyone who dares to disturb them. I've heard of some Conjurers who have had spirits turn against them, and rumor has it that a few Goetic magicians have even gone mad when their evocations went awry. From what I understand, problems concerning Goetic spirits can be traced to two sources.

The primary source of problems is incompetence or ignorance on the part of the magician. Goetic evocation is not for the neophyte. Experience and proficiency with ceremonial magick, especially banishing rituals, is essential. The magician should also be well established on a magical path of self-evolution and personal enlightenment.

Second, many of those who descend into madness as a result of a Goetic evocation probably weren't too mentally stable to begin with. Magical work in general and Goetic evocation in particular may force you to confront your personal demons. Self-confidence and a sound mind make a good foundation for successful Goetic evocations.

I am presenting this material on Goetic evocation for the benefit and education of those who are willing and able to undertake such an operation. I will take no responsibility for the results of the misuse or abuse of this information. A true magician takes responsibility for his actions, and those who deny that responsibility will soon find themselves overwhelmed by it.

Astral vs. Physical Evocation

There are two techniques of evocation. The first is to call the spirit to the astral plane and use a Seer to communicate with the spirit. The second technique is to evoke the spirit to the physical plane, where it visibly manifests within incense or smoke and the conjurer speaks to it in person.

In my opinion, physical evocation is much more demanding than astral evocation, and is thus best left to the experienced conjurer. It is very difficult to create the proper atmosphere for a physical manifestation of a spirit, for they are not of the material plane but of the astral.* Franz Bardon makes an excellent analogy, stating that evoking a spirit to the physical plane is like taking a fish out of water and expecting it to live.† As I understand it, only through the use of special lighting and large clouds of incense smoke can a Conjurer make the physical environment within the temple hospitable enough for the spirit to manifest to the naked eye. This is very inconvenient for the modern magician, who has neither the time nor the proper and private space to perform such a complex operation.

Astral evocation is much easier than physical evocation because the spirit does not have to leave its native environment. By summoning the spirit to the astral plane and using a Seer to interact with it, the Conjurer effectively meets the spirit halfway. It puts much less stress on both the Conjurer and the spirit, and the operation can be performed in the limited space of most modern temples. As this is a practical manual only the techniques of astral evocation will be discussed within these pages.

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* Even Aleister Crowley records difficulty with the physical evocation of Goetic spirits. See Letter 57: "Beings I Have Seen with My Physical Eye" in *Magick Without Tears* (Tempe, AZ: New Falcon Publications, 1994) for his account.

† Franz Bardon, *The Magical Practice of Evocation* (West Germany: Dieter Rüggeberg/Wuppertal, 1975), page 27.

The Operators

The standard Goetic evocation requires two operators: the Conjurer and the Seer. The Conjurer is responsible for calling up, binding and interrogating the spirit, while the Seer receives information from the spirit and relays it to the Conjurer. A good Conjurer and Seer team can effectively perform any evocation with confidence and skill.

The Conjurer

The Conjurer must be proficient in banishing and charging a Circle. Traditionally the LBRP and the LBRH are used; many Thelemites use the Star Ruby and the Star Sapphire. All that matters is that you believe in the effectiveness of the banishing ritual you choose. The Circle is only as strong as you make it.

The Conjurer must also construct or acquire the appropriate rituals necessary to perform the operation. This includes any opening rituals, a couple of conjurations, and an oath (see below). Furthermore, he must be able to execute them with authority and confidence.

Finally, the Conjurer must have good communication skills. He must be able to communicate well with the Seer and understand what he relates to him during the operation. He must also be able to communicate well with the spirits that he evokes if he expects them to help him.

The Seer

Only one thing is required of the Seer: the ability to skry effectively. That's it. The Seer does not even need to know how to banish, although a basic knowledge of Magick is certainly desirable. All the Seer must do is communicate with the Spirits on the Astral Plane and clearly relate all that he hears, sees, or otherwise senses to the Conjurer.

The manner in which the Seer gets his information is not important as long as it is accurate. For instance, some Seers can only hear spirits and rarely see anything other than fuzzy darkness, while others get mostly visual information with very little audio. Sight and hearing are the primary senses involved in receiving and relaying information.

Most Seers require a medium to focus their attention on, such as a

crystal ball or a magick mirror. A skrying medium serves as a portal through which the Seer can look into the Astral Plane to see the summoned spirit.

Some people are natural Seers and can skry with little or no effort, but most people must develop the skill. Skrying is an ability that anyone can develop with practice. Exercises that can help you become a competent Seer can be found in many magical texts.*

The Seer must be able to communicate what he sees and hears as clearly and directly as possible. The spirit will be talking to the Conjurer, and so it is best if the Seer relays dialogue in the first person whenever possible. (For example, saying "I am here," instead of "The spirit says he's here.") The Seer need only talk directly to the Conjurer to describe an image or emotion conveyed by the spirit.

It is important to note that the Seer will usually be the first to notice and identify any problems that may occur during the operation. If the Seer feels uncomfortable in any way, he must relate this to the Conjurer. It is his job to subdue and command the spirits. The Seer should never have to move from the passive role of skrying to the active role of magician defending against malevolent spirits.

Can a Goetic evocation be performed with one person acting as both Conjurer and Seer? The answer is yes, but the operation can be more difficult to pull off when flying solo. The reason lies with the fact that the Conjurer plays a very active role in evocation, performing the rituals and conjurations and engaging the spirit in conversation. On the other hand, the Seer has a very passive role, relaying information in a trance state and ideally affecting the communication between the Conjurer and the spirit as little as possible.

To perform an evocation solo, the magician must be able to easily switch between the active (Conjurer) and passive (Seer) roles, both evoking and receiving information. While this is certainly not impossible, it can be a difficult task. Thus Goetic evocation is generally much easier (especially for the novice) when these roles are performed by separate people.

Ideally, the Conjurer and the Seer will be able to switch roles on occasion. This promotes a more complete understanding of the roles

involved and keeps the team from getting into a rut.

Other Roles

While a Conjurer and a Seer are all that's needed to perform an evocation, it's not unusual for more than two people to be involved in such an operation. In fact, many magicians like to tackle the Goetia as a group project, with everyone taking turns as Conjurer and Seer.

Those who do not take on a role as one of the two operators can perform other functions within the temple. One person could act as an attendant to the Conjurer, who would be responsible for setting up the temple and assisting as needed. Another could be a scribe, operating the tape recorder and taking notes.

I would highly suggest that those who do not play an active role in the operation practice skrying and observe the evocation astrally. It's good practice, and it's always interesting to compare notes with the Seer after the evocation.

Visitors

It may happen that someone outside your standard group wishes to sit in on an evocation. For instance, another magician may want to witness a Goetic operation to gain a better understanding of the process, or a third party may have a vested interest in the purpose and outcome of a working. Whatever the case, be very selective as to who you invite into your circle.

Make sure that you lay down the law before the operation so that visitors do not interfere with it in any way. This includes such points as don't break the circle during the operation, don't speak unless it is absolutely necessary, and only address concerns to the Conjurer, not to the Seer and certainly not to the spirit unless prompted by the Conjurer.

The Goetic Temple

There are four elements that are essential to any Goetic temple: the Circle, the Triangle, the Sigil, and a skrying medium.

The Circle

The purpose of the Circle is to protect the Conjurer and the Seer from the spirits they evoke. This Circle is usually reinforced with words and names of power and charged with ritual.

The Magical Circle of Solomon as presented in the Goetia, complete with Qabalistic god-names and words of power, can still be very effective. But for many modern magicians, the use of ancient biblical Hebrew names and old Aeon concepts has little meaning.

Furthermore, it is beyond the means of most modern magicians to set up a permanent Circle. These days, our Goetic temples are bedrooms and living rooms. The idea of having a space dedicated solely to temple work where we can paint or ink a permanent Circle is little more than a wet dream.

Two modern authors, Konstantinos and Donald Michael Kraig,* state that there is really no need for a physical Circle at all, insisting that effective banishings are all that is needed to create an effective Circle. But many Conjurers (myself included) consider the physical Circle to be an essential part of any Goetic evocation. A physical Circle gives the Conjurer and the Seer a sense of confidence and security that allows them to worry about more important things, like dealing with the spirit itself. It also helps to have an obvious reminder of where your boundaries are in a tense situation.

The Circle must be big enough for both the Conjurer and the Seer to harmoniously work in. I use a piece of white cotton clothesline to mark off my Circle. The advantage of using clothesline is that it allows you to expand or contract the Circle according to the number of people and the amount of ritual space involved. I charge this Circle

when I banish the temple, and if I feel a need to reinforce my Circle, I simply retrace it deosil with a dagger or my finger.

If you feel the need for a more complex Circle design, one option is to take a piece of canvas and paint the Circle upon it.* When you want to perform an evocation, you simply unroll your Circle. When you are finished, you simply roll it back up again.

Another option is to use chalk to draw your Circle. This method requires that you have a hard floor to draw on. A garage would be excellent for this purpose. You can invest a lot of time and effort into a chalk Circle, using different colors and making intricate designs. Such a Circle would be powerful indeed.

The Triangle

The Triangle of Art is another method of protection. Spirits are usually evoked within the Triangle, and if any spirit threatens the Conjurer his first recourse is to confine the spirit to the Triangle. The strength of the Triangle comes from the words or names of power written within it.

These names must have significance to the magician. When I performed my first evocation, calling up the Archangel Raphael, one of the main questions I had for him was: "What is the meaning of the names Primeumaton and Anaphaxeton, and what is the purpose of putting them in the Triangle of Art?" Here I was using the traditional Solomonic Triangle to protect myself, yet most of the names on it had absolutely no meaning to me at all! I still have that Solomonic Triangle to show off, but I rarely use it.

To design your own Triangle, you must select three related names or words of power to inscribe on each side of the Triangle. The Solomonic Triangle uses Tetragrammaton, Anaphaxeton, and Primeumaton which represent God, the inverse of God, and that which balances out the two, analogous to thesis-antithesis-synthesis. I prefer Lon DuQuette's Thelemic Triangle, inscribed with Thelema, Agape, and Abrahadabra.† Whatever terms you use, they must resonate power-

* I have heard that the best paint to use on a canvas Circle is latex because it is flexible enough to survive the stress of rolling and unrolling the canvas without cracking.

† See Lon DuQuette's *Tarot of Ceremonial Magick* (York Beach, ME: Samuel Weiser, 1995), page 264. Also see the title page for this section.

fully enough with you to constrain an unruly spirit.

The black circle at the center of the triangle is where the spirit will materialize. Inscribed around the black circle in the Solomonic Triangle is the name Michael, the Archangel of Fire, Hod, and Evocation. I use the name Ra-Hoor-Khuit, the fiery Lord of the new Aeon. The use of a fourth name or word of power to help constrain the spirit may not even be necessary, but it certainly doesn't hurt.

The Triangle can be constructed in any manner that you desire. The most common method is to paint the Triangle on a piece of plywood; chalk, paper, or even metal can also be used. In a bind, you could even use duct tape to make the Triangle![‡] I designed my Triangle on a computer, and then used a blueprint copier to enlarge the print to a useful size. A paper copy can easily be mounted to a piece of foam board to give it more solidity if desired.

The Sigil

The Conjurer must prepare a sigil for use in the working. This task can be as simple or as complex as you desire. I copy mine to white paper glued to 2-3 inch disks of pasteboard. I omit the circular borders with the names inscribed within, preferring to work with just the sigils. Parchment and special inks may be used for added effect. Many texts state that the sigils should be engraved upon a metal disk; I would suggest that you hold off on such a task until you have established a relationship with the spirit and deemed him to be worthy of such an effort.

The sigil enables the Conjurer to establish an astral link with the spirit. Without that link you might as well be trying to jump-start a dead horse. It is also your means of identifying the spirit, as will be explained below.

A sigil is activated or charged through its use in a successful evocation of the corresponding spirit. If desired, you may also activate the sigil before the operation by consecrating it. I use a simple method that is based on the initiation rituals of the Golden Dawn. All that is required for this method is a censer (or stick of incense) and a cup filled with water. Place the sigil upon your altar between the censer

‡ In this example, the names or words of power are written on the tape itself with a black permanent ink pen.

and cup and open your temple with the appropriate banishings.

Take the cup, make a cross over the sigil, and sprinkle the sigil with water while saying:

> ***I purify this sigil of the Spirit N with Water.***

Please note that you do not need to drench the sigil; only a single drop of water is needed to complete the purification.

Exchange the cup for the censer and make a cross over the sigil with the censer. Place the censer back on the altar, add some fresh incense to the coals, and hold the sigil in the smoke, saying:

> ***I consecrate this sigil of the Spirit N with Fire.***

Then hold up the sigil with both hands and say:

> ***I do declare that this sigil of the Spirit N has been duly purified and consecrated and is now ready for use in evocation.***

Close the temple and put the sigil in a safe place until you are ready to use it.

A Skrying Medium

Most Seers prefer to use a skrying device such as a crystal or magick mirror. The skrying device is often placed in the center of the Triangle so that whatever manifests within it is automatically contained within.

Many variations on this theme exist. One Seer I know hangs a black sheet on the wall above the Triangle and uses that surface as a skrying medium. (It's the equivalent of a big-screen TV!) It has been suggested by some authors that the circle at the center of the Solomonic Triangle is itself actually a magic mirror used for skrying.*

I prefer to use a blindfold and skry in total darkness, a technique that solves a number of common problems. It is much easier than trying to skry into a mirror or crystal within the Triangle, which may be

* Instructions for constructing this "Skrying Triangle" can be found in Konstantinos' *Summoning Spirits* and Donald Michael Kraig's *Modern Magick*.

2-4 feet from the Seer. The use of a blindfold also allows the Conjurer to use any light source he desires for the operation without having to worry about reflections in the crystal or mirror distracting the Seer.

Finally, a blindfolded Seer employs a medium that is only limited by his field of vision and lacks most external distractions (the pictures on the wall, the Conjurer's bookshelf, etc.) If the Seer is uncomfortable with the fact that he cannot see the physical Circle and Triangle, he may visualize their counterparts on the astral plane.

Other Useful Equipment

A number of other things come in really handy during a Goetic evocation. A blank book to write and draw in is essential, as is a good pen of dark, easy-flowing ink. You'll need these items to take notes and to record any non-verbal information the spirits may give you (sigils, diagrams, etc.) A tape or microcassette recorder is another useful tool for recording and reviewing information. Your favorite copy of the Goetia should also be in the Circle in case you need to look something up.

The Conjurer may require additional temple equipment to properly conduct an opening ritual. For instance, to properly perform the Opening by Watchtower you need a set of Enochian Tablets (or equivalent†), a set of Elemental Weapons, and an altar.‡

Anything that creates a magical atmosphere is also desired. Robes (magical clothing), candles (magical lighting), and incense (magical scents) are the most common elements used to create the proper setting for an operation. You may bring in anything you desire for personal protection: Solomonic amulets, wands, symbols of power, binky, etc.§

† For alternatives to the Enochian Tablets, see Konstantinos' *Summoning Spirits* and Donald Michael Kraig's *Modern Magick*.

‡ Once you get the hang of it, the altar and the Elemental Weapons are not really necessary. It is just as effective to visualize the Weapons when you need them and dissolve them when you are finished. Note that each still requires a different grip; this is the key to the effective method.

And while we're on the subject, I must say that I really dislike having an altar in the circle; it takes up too much space and usually just gets in the way of the Conjurer. It is my belief that the Conjurer should be the focus at the center of the circle, not an altar.

§ I performed my first evocation brandishing a Wand of Double Power as a symbol

A sword is a classic element of the Goetic temple, but it is not completely necessary. There are easier ways to subdue spirits. I have found that flinging pentagrams (like in the Star Ruby) at an unruly spirit is just as effective as poking it with your sword. Still, there is nothing like standing in a Circle and conjuring a spirit with a sword in your hand, for it truly gives you a sense of power and authority.

The nice thing about a sword is that you can use it to reach outside the Circle while keeping your body safely inside the Circle. You can stab, point, and even drag objects into the Circle risk free as long as you make sure that no part of your body leaves the protection of the Circle. Try it at home!

The Operation

The Operation can be divided into five parts: the Opening, the Conjuration, the Reception, the Charge, and the Dismissal. Examples of traditional conjurations and other orations can be found in most copies of the Goetia; the examples used here are from my own script.

Temple Setup

Set up your Circle as you see fit. Put everything that you will need for the operation near the center of the Circle where the Conjurer will stand. The Triangle can be placed anywhere just outside the boundary of the Circle; Goetic spirits can be evoked from any direction. The Seer sits on the floor or in a chair facing the Triangle. If the Seer is using a crystal or mirror to skry with, it is usually placed at the center of the Triangle.

I have found that in a standard temple space, where the walls correspond with the cardinal directions, it is best to place the Triangle in the least distracting corner of the room. It allows you to make the Circle larger in most cases, and keeps the Seer out of the Conjurer's way during the opening rituals, which are usually oriented toward the cardinal directions.

The spirit's sigil may be placed within the Triangle, or it may be placed with the circle. In either case, understand that the Seer should always avoid looking directly at an active sigil, lest he accidentally awaken that same spirit within his own consciousness.

Natural lighting should be used, either candles or an oil lamp. Make sure that the Conjurer has enough light to read by! After the operators have prepared themselves as they see fit (bathing, robing, one last trip to the bathroom, etc.), they should light any incense desired for the operation and enter the Circle.

The Opening

The Conjurer first must banish the temple and charge the Circle. The LBRP and the LBRH may be used, or the Star Ruby and the Star Sapphire, or any other appropriate ritual that the Conjurer is proficient in. For those who prefer a more complicated and more power-

ful ritual, the Opening by Watchtower* works very well in a Goetic evocation.

The Bornless Ritual included by many Conjurers in Goetic evocations properly belongs to the Opening, for the purpose of the ritual is to establish a link between the Conjurer and his Higher Self or Holy Guardian Angel (HGA). Liber Samekh, the Thelemic update of the Bornless Ritual, is also very effective for this purpose.

Many people feel it is important to establish a link with their HGA before the Conjuration because it gives them additional power, protection, confidence, and authority. The Invocation of the HGA need not be as complex as the Bornless Ritual; a simple acknowledgment and appeal will do:

> ***I do invoke my Holy Guardian Angel to empower me and protect me that I may successfully perform this operation.***

It is important to understand that the Conjurer need not have achieved Knowledge and Conversation of his HGA to call upon it for help. No actual communication need take place at all. The Conjurer must only make an honest and sincere effort to ask for the HGA's help; the HGA will do the rest.

The Conjuration

Before reciting the conjuration, the Conjurer may study the sigil of the spirit until a link has been established. This technique is like listening for a dial tone before making a telephone call. How do you know that the link has been established? More often than not it is just a "feeling" or a "knowing," although sometimes the spirit will verbally let you know he's around.

There are many examples of effective Conjurations. I prefer to keep things as simple as possible:

> ***I conjure thee, O spirit N! Manifest in the Triangle before me in a pleasant and comely form, that I may converse with thee and employ thy services.***

* See page 116.

The vast majority of the time the spirit comes the first time you call him. However, it doesn't always work that way, so always have a second, more powerful conjuration on hand to compel the spirit to appear. Some Conjurers like to bring in the heavy duty god-names and words of power at this point, but I prefer to derive my power and authority from my own accomplishments as a magician and Conjurer:

> ***Hear me, O spirit N! I, Frater Veritas In Lux, command thee to appear before me! I am a mighty and powerful magician, who hath been initiated into the Ordo Templi Orientis. I have attained the Vision of the Machinery of the Universe. I have spoken with the Archangel Raphael, and he hath brought me into balance. I have the blessings of Gabriel and Auriel, and the protection of Michael. I am a priest of Osiris. By my own authority I do conjure thee and command thee to manifest in the Triangle before me in a pleasant and comely form!***

Do not try to fluff up your magical resume here—the spirits will call you on it!

If the spirit still refuses to appear, then you have two options. You can abandon the operation, close the temple, and try again at a later date. Or you can resort to curses and punishments (see below). I believe that if you have gone through this much trouble to set up the operation, you might as well go through with it.

When the spirit does show up, move on to the Reception. Understand that is not unusual for the spirit to appear in a form different from that shown in books. Sometimes Goetic spirits appear in frightening and bizarre forms. Simply ask them to assume a "pleasant and comely form" and they usually comply.

Unless you specify in the conjuration, the spirit may not appear in the Triangle, showing up somewhere else outside the Circle. This is OK; if you have faith in your Circle, you are safe. If you become uncomfortable at any point in the evocation, you can always command the spirit into the Triangle. Most Conjurers play it safe and conjure the spirit into the Triangle at the beginning of the operation.

The Goetia states that some spirits must be brought into the Triangle before they will obey the Conjurer. This inclusion may possibly be a reflection of someone's personal struggles or superstitions, but I have not taken the opportunity to test this theory yet.

The Reception

Once the spirit has arrived, ask it to identify itself. Do not reveal the name in the question. ("Is your name X?") If the spirit that shows up is not the one that you called, you have two options. You can dismiss the spirit, banish, and try again; or you can proceed to the next step:

> ***Do you swear to answer to this name and sigil, and agree to perform the functions ascribed to it?***

If the spirit firmly and unambiguously agrees to this, then you may continue, regardless of whether the spirit has given the right name or not. Sometimes specific details such as names can be hard for the Seer or the spirit to communicate, so don't worry too much about it. If you feel a further need to verify the identity of the spirit, you can ask it to sign its name in the skrying medium, although don't be surprised if the signature is not in English.

Now that you know for sure who you're talking to, welcome the spirit. It's the only polite thing to do. Note that you need not thank the spirit for coming, as he probably didn't do so of his own accord.

The crux of the Reception, and the whole evocation in general, is the Oath. You have to command the spirit to swear to be truthful with you, to carry out your orders without delay, and to not harm you or anyone else in the process. For example:

> ***I command you to swear on your name and sigil to answer my questions truthfully, without omitting or editing any information in communication, and to perform any tasks that I command you to perform without delay or hesitation. Furthermore, you will swear to accomplish these tasks in a manner that does not tempt me to violate my own morals or my True Will, in a manner that harms no one, neither man***

nor woman nor beast unless I specifically command you to do so. Do you swear to abide by this Oath?

The Oath is 100% non-negotiable. I have called up a few spirits who have said no at first or had a few questions, but they all swore to the Oath in the end. If the Conjurer cannot get the spirit nailed down on this one, then it is time to resort to curses and punishments (see below).

The Charge

Once the oath is out of the way, you can get down to business. You have established that you are the master and the spirit is your servant; now it is time to give your servant something to do.

This brings up an important point: it is generally not a good idea to call up a Goetic spirit without a task in mind. Suppose that someone compelled you to drive across the state to meet them, and when you arrived at their doorstep, they said "Welcome Mr. Conjurer! Just wanted to see if you were real and if you would show up. Bye!" How would you feel? You'd be pissed! It has been theorized that if you call up a spirit and don't give it something to do, it will find something to do. This may be one reason why some Conjurers have trouble with Goetic spirits.

Here are some general guidelines for Conjurers working with Goetic spirits:

▲ Be respectful and polite to the spirit. Aleister Crowley sums up the point in Liber Librae:

> Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.*

* Aleister Crowley, *Gems from the Equinox* (York Beach, ME: Samuel Weiser, 1992), page 268.

Childish, obnoxious, or immature behavior will just make things more difficult. This doesn't mean that you can't threaten an unruly spirit, just that you must use a little tact and maturity when doing so.

▲ Don't ask for the impossible. Goetic spirits can do some incredible things, but just like any other form of magic, Goetic spirits must work within the laws of the physical universe. For instance, I understand that actual physical invisibility takes years of work and practice to pull off effectively and cannot be mastered overnight.* If you have questions as to whether or not a spirit can perform the task that you desire, ask it.

Don't make the spirit's charge unnecessarily difficult to carry out. If you command a spirit to get you laid and then hide in your apartment for the next two weeks, don't be surprised if things don't work out.

▲ Be specific and unambiguous in your orders. If you want money, let the spirit know how much. If you want the answer to a specific question, write out the question as clearly as possible before the Operation. If you're looking for sex, let the spirit know what your standards are.

Keep in mind that it very possible to be too specific. Asking a spirit to procure you a working car is much easier than asking it to find you a 1957 lime green Dodge Dart in mint condition by tomorrow. Again, if you make things too hard or impossible for the spirit, you will only see failure after failure.

▲ Check all information received for accuracy. For example, if a spirit tells you to invest in certain stocks, don't go right out and empty your savings account. Do some research and make sure the investment is sound. Goetic spirits are not infallible, and although they will not directly lie to you if correctly bound, they may sometimes relay information in a manner that is misleading or confusing.

▲ Set deadlines. That way, you'll easily be able to gauge whether the spirit has accomplished its charge. Some tasks (such as teaching the art of rhetoric) may be difficult to set any firm time limits on. In such

cases you can set up a "check-in" date at which you call up the spirit to discuss its progress.

▲ Rewards for service are completely up to you. Most spirits will ask for something in return for service, but you are not required to give them anything, at least not until they have proved themselves.

It has been my experience that spirits like one thing: attention. Simple rewards can consist of just using the spirit's name. Praising the spirits name in the company of other magicians is also good. Another option is to write a little poem or rhyme that incorporates their name; it sounds childish, but it incorporates both your attention and your creativity. A more significant reward would be to actually call up the spirit and thank it in person.

For the completion of really big jobs, such as the acquisition of cars or help with a significant problem, you may want to bestow a larger reward upon the spirit. Etching the spirit's sigil in a metal disk gives it not only attention but also a sense of permanence that is very flattering.

My favorite method of rewarding spirits for big jobs well done is to take a glass seven-day candle of the appropriate color, paint their sigil on it, and burn it until it is exhausted. The amount of attention that you pay to that candle and the energy it generates over a significant burning time will be very satisfying to your favorite spirits.

▲ Remember who is in charge. Some spirits can be trickier than used car salesmen when it comes to talking you into or out of something. Don't let Goetic spirits push you around. You are the master! If they ask something of you that makes you uncomfortable, then don't do it! If you don't want to make an on-the-spot decision, you can always opt to consider the request after the evocation is over, then call the spirit up again and discuss the terms of your agreement at a later date.

▲ Remember that a true magician takes responsibility for his actions, and that includes the actions of the spirits under his command. If you tell a spirit to kill someone, the blood is on your hands. This is another reason why restraining the spirit with the Oath is so important, for if the spirit is improperly bound and then charged he can cause much mischief and malevolence while you pay the bill.

The Dismissal

When you are satisfied that the spirit understands the terms and conditions of the charge, it is time to dismiss the spirit:

> ***I dismiss you, O spirit N. Go back unto your errands and habitations, and shall I call on thee again, be thou quick to respond. Go!***

When the Seer confirms that the spirit has indeed departed, then close the temple with the appropriate banishings and rituals. Make sure that no spooky feelings remain before breaking the Circle.

The spirit's sigil is now activated through its use in a successful operation and thus is astrally linked to the spirit itself. Therefore, you need to keep the sigil in a safe place where no one might accidentally disturb it. You are protected from the malice of the spirit by the Oath it has sworn unto you, but anyone else may be subject to that spirit's wrath or amusement.* Many Conjurers have a special box or pouch that they store their activated sigils in to keep them safe.

* For an interesting account of what might happen when an activated sigil is disturbed, see Lon DuQuette's *My Life with the Spirits* (York Beach, ME: Samuel Weiser, 1999), pages 111-113.

Curses and Punishments

One question remains: What do you do if a spirit is stubbornly uncooperative, or if it fails to carry out its charge?

First, you start in with the curses. Actually, I find "curse" to be somewhat of a misnomer; a better term would be "threat". You must tell the spirit that if he does not do as you command, he will be punished, either by divine authority or your own. Or as the Borg say: "Resistance is futile." If you threaten a spirit with punishment, make sure that you are willing and able to go through with it. If the spirit still refuses to comply, then it's time to punish it for its disobedience.

According to the Goetia, the traditional method of punishing a Goetic spirit is to "write thou his seal on parchment and put thou it into a strong black box; with brimstone, assafoetida, and such like things that bear a stinking smell; and then bind the box up round with an iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal" while reciting "The Conjuration of the Fire."*

This process is very impractical and unnecessarily complex, but it does illustrate an important point: what you do to the activated sigil has a direct effect on the spirit itself. This is the key to punishing Goetic spirits. Putting the sigil in a foul-smelling box irritates the spirit. Singeing the sigil singes the spirit. Piercing the sigil with a pin or lancet causes pain to the spirit. You get the idea.

Here's a personal example: one of the first spirits I conjured gave me a lot of trouble, twisting my words around for sake of argument and only reluctantly agreeing to the Oath after much debate. He failed to carry out the task I charged him with, and when I called him up to call him on it, he made it very clear that he did not want to work with me and preferred to be bound.† So I did just that: I drew his sigil on a small piece of paper, put it in a vial of water, and stuck it in the freezer. In essence, I froze the spirit, effectively binding him until I was ready and willing to deal with him again.

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* Crowley, Aleister, ed. *The Goetia: The Lesser Key of Solomon the King* (York Beach, ME: Samuel Weiser, 1995), page 86.

† His attitude could be summed up in one sentence: "I understand that you are but an apprentice... I will wait until your wings dry."

The ultimate punishment for an uncooperative spirit is to ceremonially burn the activated sigil and never call upon the spirit again or even acknowledge its existence. As noted above, Goetic spirits love attention, and effectively what you are doing by destroying the sigil is affirming that you will never pay attention to the spirit again. **Ever.**

Which brings us to a most effective threat. If a spirit refuses to do as you command, say something to the effect of "OK, if you won't do this, then I will simply dismiss you and call up a more cooperative spirit that can actually get the job done." If you are serious and sincere, the spirit will often have a sudden change of heart, for you have just threatened it with rejection.

The Goetic Journal

Good record keeping plays an important role in all serious magical work. The only way to evolve into a truly potent Conjurer is to learn from the successes and failures of your operations. With that in mind, I would suggest that the Conjurer keep a Goetic journal consisting of two sets of records.

The first set is a simple journal which lists the basic details of each evocation: who you called up, what you asked for, and when it is supposed to be accomplished. This overview will help you manage your spirits and monitor your progress.

The second set of records consists of the specific details of each evocation, which brings us to the subject of transcriptions.

A Goetic evocation is like a legal contract—the specific details and wording of the agreement can be very important. It is a common experience among Conjurers to believe that an operation has failed only to look back at the records and realize that the spirit did exactly what he said he would do, which was different than what the Conjurer expected or intended him to do.

A transcription gives you an exact record of your agreement, which can be very useful if any complications or questions occur. I highly recommend that the Neophyte Conjurer tape and transcribe his first few operations. This may seem like a lot of work at first, but it can help you perfect your method and develop your own style very quickly.

Conclusion

Goetia is like sex; you can read all you want about it, but unless you experience it, you will never really understand it. Now that you have an idea how to perform a Goetic evocation, it's time to move from theory to practice. To aid you in this task, I have included some resources to aid you in preparing and performing your own Goetic operations.

Appendix 1 is an outline of the main elements that comprise a Goetic evocation as they are presented in this manual. It may be used a checklist for your first few evocations if you'd like.

Appendix 2 is a directory of services offered in the Goetia and the identifying numbers of the spirits that are able to perform them. Of course, if you have any questions about whether or not a spirit can perform a specific task, just ask it.

Appendix 3 is a lexicon compiled from the descriptions of the 72 Goetic spirits. It will help you complete the translation of the Lesser Key into intelligible, modern English.

Appendix 4 is a transcription of an actual Goetic evocation I performed as a member of a conjuring group. Please note that not every evocation I have done has been as straightforward and simple as this one.

Appendix 1: Outline of a Goetic Operation

0. Preparation
   a. The Circle.
   b. The Triangle.
   c. A skrying medium.
   d. Sigil of desired spirit.
   e. Other equipment: Goetia, blank book, pen, tape recorder, protective devices (sword, amulets, etc.), temple equipment for opening rituals.

1. The Opening
   a. Banish with Pentagram and Hexagram rituals.
   b. Invoke HGA.

2. The Conjuration
   a. Study sigil of spirit until link is established.
   b. Recite conjuration. If spirit does not appear, recite compulsion to appear or curses.

3. The Reception
   a. Ask the spirit to identify itself.
   b. Command it to swear to answer to the name and sigil and to perform the duties ascribed to it.
   c. Command it to swear to be truthful with you, to carry out your orders without delay, and to not harm you or anyone else.

4. The Charge
   a. Interrogate the spirit and command it to carry out a particular service.

5. The Dismissal
   a. Dismiss spirit.
   b. Close with appropriate banishing rituals.

Appendix 2: The Goetic Yellow Pages

Service	*Spirit #*
Arson	23
Astrology	46, 50, 58, 59
Astronomy	21, 32, 36, 52, 65
Birds	53, 65, 69
Bring back runaways	2
Build towers/castles/cities	38, 39, 43, 45
Cause arguments/hatred	7, 33, 63
Cause battles and contests	14
Cause storms	34, 41, 42, 45
Cause/cure disease	5, 10
Change place of the dead	26, 46
Cheiromancy	50
Declare past, present, and/or future	3, 6, 8,11,15,17, 20, 22, 25, 28, 29, 33, 40, 45, 47, 51, 53, 55, 56, 64
Destroy cities	40, 45
Destroy ships	41
Dignities	2, 9, 11, 24, 28, 30, 40, 55, 59, 68
Discover hidden treasures	8, 20, 26, 31, 32, 40, 44, 56, 58, 62, 66, 70, 72
Discover lost/hidden things	3, 15, 20, 31, 44, 45, 66
Earthquakes	2
Familiars/servants	6, 9, 10, 20, 21, 27, 33, 39, 43, 44, 52, 53, 58, 67, 68
Fighting	35
Find person/thief	71, 72
Guide ships of war	42
Invincibility	32
Invisibility	1, 25, 31, 51
Languages/tongues	2, 27, 30
Long life	31
Love of men or women	12, 13, 16, 19, 33, 34, 47, 56, 71
Make men bold	22
Make men ignorant	33, 44

Service	*Spirit #*
Make men subject to magician	9
Make men wise	26, 48, 61
Make men witty	22, 23, 51, 61
Make women barren	16
Poetry	37
Possession	20
Provide true answers of secret things	5, 20, 23, 26, 29, 32, 34, 39, 55, 57, 71
Punish thieves/wicked people	72
Putrefy wounds	14, 42, 43
Pyromancy	50
Reconcile/give favor of friends/foes	7, 8, 11, 17, 25, 27, 30, 40, 47, 55, 59, 68
Return stolen goods	72
Serpents	62
Shapeshifting	5, 57, 59, 65
Slay men/destroy enemies	25, 41, 64
Speak with animals	8, 53
Speak with the dead	4, 54
Teach arithmetic/geometry	32, 46, 49, 65
Teach arts and sciences	9, 24, 25, 37, 46, 60, 71
Teach handicrafts/professions	32, 60
Teach liberal sciences	4, 21, 29, 33, 49, 52, 57, 58, 66
Teach mechanical arts	5
Teach philosophy/logic/ethics	10, 31, 33, 50, 54, 60, 66
Teach rhetoric/eloquence	24, 26, 27, 30, 31, 50, 66
Transmute water/wine/blood	48, 61
Transport men/things	18, 33, 44, 70
Turn metals into gold	28, 48
Turn metals into money	61
Virtues of herbs and precious stones	10,18, 20, 31, 36, 46, 69
War/soldiers	15, 25, 38
Warm waters/discover baths	49

Appendix 3: A Goetic Lexicon

bewray.....To divulge or betray.
bullock.....A young bull; a castrated bull.
countenance.....Bearing; demeanor; expression.
dignity.....The quality or state of being worthy, honored, or esteemed; high rank, office, or position.
discord.....Strife; quarreling; conflict.
ducal (crown).....Relating to a Duke.
goshawk.....A hawk of the northern parts of the Old and the New World that is larger than a crow and has a white stripe above and behind the eye.
gryphon.....A mythical animal typically having the head, forepart, and wings of an eagle and the body, hind legs, and tail of a lion.
hart.....A male red deer; stag.
homage.....Respect; honor; tribute.
mensuration.....The act of measuring; measurement.
noisome.....Noxious; offensive to the senses, especially the sense of smell.
phoenix.....A legendary bird which burned itself to ashes on pyre, then was reborn from those ashes.
potentate.....Ruler; one who wields great power or sway.
prelacy.....The office or dignity of a prelate (a church office of high rank); priority; seniority.
rhetoric.....The art of speaking or writing effectively; skill in the effective use of speech.
Sagittary.....Sagittarius; centaur.
sepulchre.....Tomb; a receptacle for religious relics, especially in an altar.
similitude.....Counterpart; double; image; likeness.
stock-dove.....A dove kept for breeding purposes.
tarry (tarrieth)...To delay or be tardy in acting or doing; wait; stay.
virtue.....Morality; valor; merit; potency.

Appendix 4: An Evocation of Glasya-Labolas

2/12/01, 10:05-10:20 p.m. [S. was the Seer.] LBRP, LBRH. I concentrated on consecrated sigil until a link was established.

I conjure thee, O Glasya-Labolas! Manifest in the triangle before me in a pleasant and comely form that I may converse with thee and employ thy services!

[I just see fire.]

O spirit, I do command thee to assume a more pleasant and comely (preferably human) form, that we may converse with thee and employ thy services!

[OK.]

What does he look like?

[It has a round head and a hunchback-looking body.]

Identify yourself.

I am Glasya-Labolas.

Glasya-Labolas, do you swear to answer to this name and to this sigil and agree to perform the functions ascribed thereof?

I will answer to the name and the sigil.

Then I do welcome thee, O Glasya-Labolas. But before we can work any further, I do require you to swear an oath.

I command you to swear on your name and sigil to answer my questions truthfully, without omitting or editing any information in communication, and to perform any tasks that I command you to perform without delay or hesitation. Furthermore, you will swear to accomplish these tasks in a manner that does not tempt me to violate my own morals or my own True Will, in a manner that harms no one, neither man nor woman nor beast unless I specifically command you to do so. Do you swear to abide by this Oath?

I, Glasya-Labolas, swear to this oath and will abide by you.

Then we can do business.

We can.

Glasya-Labolas, it says here in the Goetia that you can cause love of both friends and of foes. Is this not true?

[He's laughing but he's answering yes.]

We, the conjuring group, we call upon you to help us to find more

people to be in our conjuring group. Can you do such a task?

I can, but what would you do with more people?

We're not looking for just any "more people." We're looking for people who are serious about practicing and learning and exploring the art of evocation, and we are having trouble finding people like that.

Just evocation?

Speaking for myself, magick in general; but in this case evocation in particular. We would like to have more people with which to work with, more people to contribute to this group, more people that can teach and that can learn. And we have called upon you to attract more people to this group, that we may be successful... and prosper.

I can find more students but I don't know if I can find teachers. They're hard to come by and it's a rare thing.

Serious students are welcome. We can find many dabblers, people who wish to witness such a ceremony but have no true interest in performing it or really learning anything from it themselves.

I can help turn dabblers into serious students.

Do so if you wish, but do not go against anybody's will, as stated in the oath. All that we wish is for more serious people to join this group, to contribute to it, and we ask that you attract people to do so.

You only want four people?

No, I would like more people.

I want recognition.

Excuse me?

I want recognition.

Well, then you have a golden opportunity, because you are the first Goetic spirit this group has called up. If you perform well for us, we'll continue to use you, continue to praise your name. If you are agreeable, we will even give you offerings. But you must prove yourself first.

After I bring students, I would like you to say my name.

That's not a problem. If you bring more students into this group, more people to this group, they may be saying your name.

Leave my name in the library.

Your name in the library? How do you suggest we do so?

Written.

Where shall we put it?

In books.

Write it in books?

No. On parchment, and leave it in books for other people to find.

And what will happen when they find these names?

It can help bring more students, but it would also encourage more people to find me and I'd get more recognition that way.

This I can do. I will write your name on a few pieces of parchment and put them in selected books within our library.

Excellent.

Now the only thing left is to work on time and scheduling.

I'll need a lot of time to find more people in this area.

How much time?

Six months. Maybe longer.

I will give you six months, but I may check back with you in three.

You can check back with me in a month.

Then why don't we do that. As an exercise for this group, we'll check back with you in a month. We'll talk a little bit about your progress, and anything further that needs to be done. We may even have another task for you.

When you bring dabblers into your circle, call my name afterwards and if they are serious, they'll come back.

OK. Is there anything else?

No, but don't forget the parchment.

It shouldn't be a problem. I believe I have some papyrus at home. Any particular color?

No.

OK. Then it is settled.

It is settled.

You will help us find some serious students, serious practitioners...

I will find students.

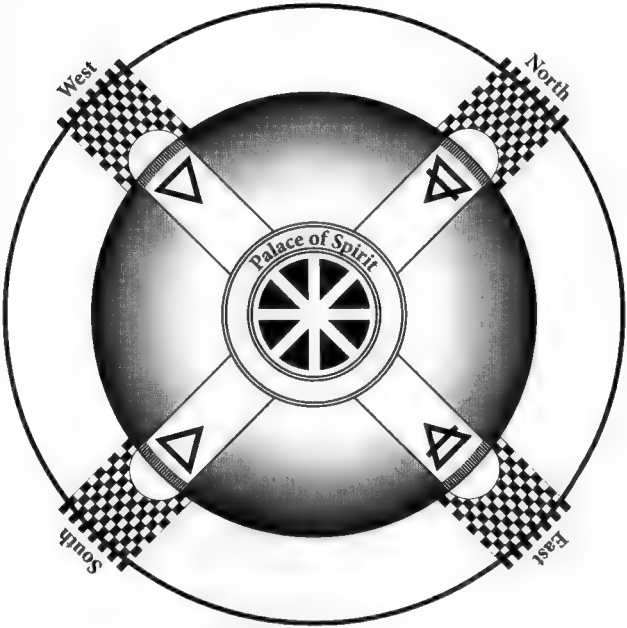
You will find some students. Just as long as they're serious students—that's what matters.

Agreed.

There is nothing more that needs to be said. I thank you, O Glasya-Labolas, for coming here before us and speaking with us. I do dismiss you. Go back unto your errands and your habitations, and shall I call upon you again be thou quick to respond. Now go!

[He's gone.] *LBRP, LBRH. Closed the temple.*

The Watchtower System



Introduction to the Watchtower System

Between 1851 and 1859, Elizabethan Magus Dr. John Dee and his seer Edward Kelly received one of the most powerful systems of magick in Western Occultism. Through communication with numerous entities they referred to as angels, they received a complicated and sometimes contradictory corpus of information on how to understand and control the elemental forces of nature. This system of magick is known as the Enochian system, named after the first biblical prophet to appear after the great flood.

Of the vast but incomplete collection of Dee's notes that survived his death, two documents have received special attention, mostly due to the efforts of the Hermetic Order of the Golden Dawn to create a viable system from Dee and Kelly's work. The first document, "The 48 Angelic Keys," is a collection of 19 orations transcribed in the Enochian language along with English translations. These orations are used as keys to open the doors to the elemental realms of the entities of the Enochian system.

The second document, "The Book of Supplications and Invocations," begins with the Corrected Great Table from which the four Elemental watchtowers and the Tablet of Union are derived. The document lists the names and hierarchy of the entities connected with the Watchtowers and gives some general ideas of their functions. Together, these two core documents comprise a vast grimoire of entities with whom to interact.

The original Enochian system is very powerful, but it also has many flaws. The information was received and interpreted with an archaic Christian symbolism and nomenclature, an element of Dr. Dee's personal paradigm that is not an integral part of the Enochian system. The beings named upon the tablets are spiritual entities that govern the forces of nature; they are not angels in the same way that angels function and operate in the Qabalistic or Christian systems. Further-

more, the Christian paradigm and its inherent sexism do not resonate well with many modern magicians and instead dull the effectiveness of the Enochian system.

Another issue with the original Enochian system is the lack of consistent symmetry. Some parts of the system defy the logical symmetry inherent in the rest of the system. For example, the four great names that govern the Watchtowers are broken into groups of three, four, and five letters (ORO IBAH AOZPI) for some strange reason, and many Enochian practitioners have struggled to explain the arrangement. When you put these four great names in their proper astronomical context, you realize that they are the expression of the zodiac through the four Elements, and it is clear that they should be pronounced as one unbroken name (OROIBAHAOZPI).

Traditional Enochian scholars invariably seek to solve these problems by looking back into the past, poring through incomplete notes for answers, writing obscure papers to justify idiosyncrasies in the system, and attempting to perform the Enochian rituals exactly as Dee and Kelly did over 250 years ago. However, rather than look backward, I have chosen to move forward using the spiritual technology of the New Aeon to repair, streamline and strengthen the system. The result is the Watchtower system, so-called to distinguish it from the original Enochian system.

This is not the first time the Enochian system has been edited for practical use. The founders of the Golden Dawn made numerous alterations to the system, such as transforming the squares of the Watchtower tablets into truncated pyramids and adding a complex Enochian pronunciation guide based on the names of the Hebrew letters. Another often overlooked reinterpretation of the Enochian documents is found in Anton LaVey's *Satanic Bible*, where LaVey retranslated the Enochian keys and made suggestions for their effective use in Satanic ritual. In each case, the Enochian system was integrated into a specific magical paradigm to make it more useful.

The Watchtower system is a redevelopment of the two traditional Enochian documents into a complete and workable system of evocation. The Christian paradigm has been replaced with one suggested by the Enochian entities themselves, a paradigm revealed to Dee & Kelly as well as to me: that of a great city that represents the terrestrial

universe. This city is governed by four elemental Watchtowers, which in turn are ruled by a Palace of Spirit in the center. The various entities of the Watchtowers make up the citizens of the city, or the different elemental forces that govern the terrestrial universe. The titles of the Watchtower entities have been changed to reflect this paradigm, but the specific Enochian names and characteristics remain mostly unchanged.

A few minor changes have been made to restore symmetry and streamline the system; these are listed in Appendix 3. The 19 Keys have been retranslated, with the references to a Christian god changed to make them as gender-neutral and atheistic as possible. A list of Enochian words and their retranslations are listed in Appendix 4. Basic material on the 30 Aethyrs and a revised version of the Opening by Watchtower are also included in the appendices.

I have successfully worked with the Watchtower System for many years, and I encourage you to experiment with this system and discover the power and wonder that it holds. If you have any questions or feedback, you are welcome to contact me.

Frater Osiris
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Seattle 2009

Hierarchy of the Watchtower Entities

The entities of the Watchtower System are arranged in a hierarchical structure. As you progress through the hierarchy, the entities become more specific and more limited in their powers. A complete list of the entities of the Watchtowers is given at the end of this book.

Names of Power

Names of Power represent spiritual forces or energies that are used by the various entities of the system. They are never directly contacted through evocation. The Names of Power are to be vibrated before the entities are summoned to appearance or otherwise employed. Think of the two parts in terms of force and form; both work together to achieve a specific effect.

The Palace of Spirit

The four rows of the Palace of Spirit are the Spirits of the Elements. The first column of the Palace of Spirit, EHNB, is the Spirit of Spirit, the highest entity that may be evoked in the Watchtower System. The remaining four columns of the Palace of Spirit are Supreme Names of Power that are never directly evoked.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Elder	Elemental Attribution
EHNB	Spirit of Spirit
EXARP	Spirit of Air
HCOMA	Spirit of Water
NANTA	Spirit of Earth
BITOM	Spirit of Fire

Watchtower Crosses

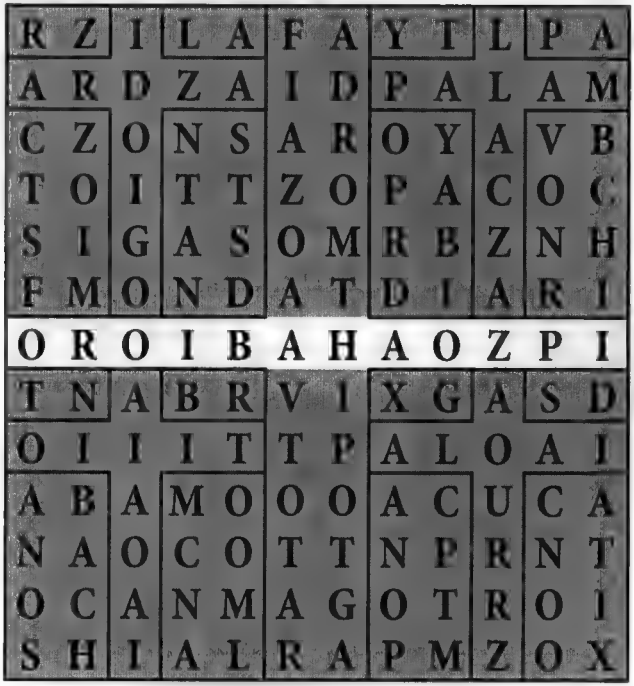
A white cross, known as the **Greater Cross**, separates each Watchtower into four subangles. The horizontal bar of the Greater Cross gives the Greater Name of Power.

R	Z	I	L	A	F	A	Y	T	L	P	A
A	R	D	Z	A	I	D	P	A	L	A	M
C	Z	O	N	S	A	R	O	Y	A	V	B
T	O	I	T	T	Z	O	P	A	C	O	C
S	I	G	A	S	O	M	R	B	Z	N	H
F	M	O	N	D	A	T	D	I	A	R	I
O	R	O	I	B	A	H	A	O	Z	P	I
T	N	A	B	R	V	I	X	G	A	S	D
O	I	I	I	T	T	P	A	L	O	A	I
A	B	A	M	O	O	O	A	C	U	C	A
N	A	O	C	O	T	T	N	P	R	N	T
O	C	A	N	M	A	G	O	T	R	O	I
S	H	I	A	L	R	A	P	M	Z	O	X

The smaller white crosses of the subangles are called **Lesser Crosses**. The names in these crosses are the two Lesser Names of Power.

Watchtower Entities

1. **Greater Name of Power.** A name of twelve letters representing the twelve signs of the Zodiac acting through the Elements. These names are invoked in all Watchtower workings.



Greater Name of Power of Air: OROIBAHAOZPI

Greater Names of Power	Elemental Attribution
OROIBAHAOZPI	Zodiac of Air
MPHARSLGAIOL	Zodiac of Water
MORDIALHCTGA	Zodiac of Earth
OIPTEAAPDOCE	Zodiac of Fire

2. **Elemental King.** (Spiral of eight letters in the center of the Watchtower.) The Elemental Kings are the Solar ministers of the Greater Names of Power. They are invoked in all Watchtower workings.

R	Z	I	L	A	F	A	Y	T	L	P	A
A	R	D	Z	A	I	D	P	A	L	A	M
C	Z	O	N	S	A	R	O	Y	A	V	B
T	O	I	T	T	Z	O	P	A	C	O	C
S	I	G	A	S	O	M	R	B	Z	N	H
F	M	O	N	D	A	T	D	I	A	R	I
O	R	O	I	B	A	H	A	O	Z	P	I
T	N	A	B	R	V	I	X	G	A	S	D
O	I	I	I	T	T	P	A	L	O	A	I
A	B	A	M	O	O	O	A	C	U	C	A
N	A	O	C	O	T	T	N	P	R	N	T
O	C	A	N	M	A	G	O	T	R	O	I
S	H	I	A	L	R	A	P	M	Z	O	X

Elemental King of Air: BATAIVAH

Elemental Kings	Elemental Attribution
BATAIVAH	Sol of Air
RAAGIOSL	Sol of Water
ICZHIHAL	Sol of Earth
ELDPRNAA	Sol of Fire

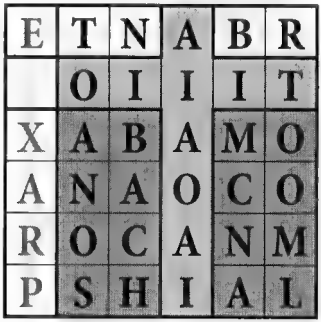
3. **Six Seniors.** (Six names derived from Greater Cross, beginning in the center and radiating outward.) The Seniors are the representatives of the energies of the Planets as expressed through the Elements.

R	Z	I	L	A	F	A	Y	T	L	P	A
A	R	D	Z	A	I	D	P	A	L	A	M
C	Z	O	N	S	A	R	O	Y	A	V	B
T	O	I	T	T	Z	O	P	A	C	O	C
S	I	G	A	S	O	M	R	B	Z	N	H
F	M	O	N	D	A	T	D	I	A	R	I
O	R	O	I	B	A	H	A	O	Z	P	I
T	N	A	B	R	V	I	X	G	A	S	D
O	I	I	I	T	T	P	A	L	O	A	I
A	B	A	M	O	O	O	A	C	U	C	A
N	A	O	C	O	T	T	N	P	R	N	T
O	C	A	N	M	A	G	O	T	R	O	I
S	H	I	A	L	R	A	P	M	Z	O	X

Seniors	Elemental Attribution
HABIORO	Mars of Air
AAOZAIF	Jupiter of Air
HTMORDA	Mercury of Air
AHAOZPI	Venus of Air
HIPOTGA	Saturn of Air
AVTOTAR	Luna of Air

Subangle Entities

4. Four Wardens. (Permutations of 4 letters above Lesser crossbar.) Each Warden is activated by a Kerubic Name of Power. (First letter from Spirit of Element + 4 letters above Lesser crossbar)



Wardens	Elemental Attribution
ETNBR	*Earth of Air (Kerubic Name of Power)*
TNBR	(Air of Earth) of Air
NBRT	(Water of Earth) of Air
BRTN	(Earth of Earth) of Air
RTNB	(Fire of Earth) of Air

5. Four Masters. (Four rows under Lesser crossbar.) Each Master is activated by a pair of Lesser Names of Power. (Two Lesser Cross names)

T	N	A	B	R
O	I	I	I	T
A	B	A	M	O
N	A	O	C	O
O	C	A	N	M
S	H	I	A	L

Masters	Elemental Attribution
AIAOAI & OIIIT	*Earth of Air*
	(Lesser Names of Power)
ABMO	(Air of Earth) of Air
NACO	(Water of Earth) of Air
OCNM	(Earth of Earth) of Air
SHAL	(Fire of Earth) of Air

6. Eight Children. (1 letter from Spirit of Element + 2 letters below Lesser crossbar.) The Children are activated by Reversed Lesser Names of Power. The Children are always evoked in pairs, with second name placed last in hierarchy of conjuration.

E	T	N	A	B	R
	O	I	I	I	T
X	A	B	A	M	O
A	N	A	O	C	O
R	O	C	A	N	M
P	S	H	I	A	L

Children	Elemental Attribution
IAOAIA & TIIIO	*Earth of Air (Reversed Lesser Names of Power)*
XAB & XMO	(Air of Earth) of Air
ANA & ACO	(Water of Earth) of Air
ROC & RNM	(Earth of Earth) of Air
PSH & PAL	(Fire of Earth) of Air

Watchtower Evocation

Selecting an entity to evoke

For some practitioners, figuring out who to evoke may be the most difficult part of the process. Here are some helpful tips.

The five elements are the foundation of the Watchtower system, so knowing the attributes of the elements is the key to successful work. Read books on elemental magick to gain a good understanding of elemental characteristics. Invoke and banish the elements using the Greater Ritual of the Pentagram. Meditate on the individual elements and their properties.

The tarot is another useful tool for understanding the elements. Study the four suits of the tarot, which correspond with the four Elements. The 16 court cards are attributed to the 16 sub-elements (Fire of Fire, Fire of Water, etc.), and thus can be useful tools for understanding the subangles of the Watchtowers. Tarot readings can reveal how the five Elements work together.

If you are new to Enochian or Watchtower workings, start by evoking the Elemental Kings and Planetary Seniors of the Watchtowers. They are the easiest entities to work with, and they will give you advice on how to best employ the various entities underneath them in the hierarchy.

Another method of selecting entities is to work out the issue that you wish to address into its most important elemental parts, and then look for an entity that best represents that combination of elements. For example, if you are seeking help with heartburn or acid reflux, you might choose the Element of Fire to represent process of digestion and the Element of Water to represent the stomach acids (fluids) that are out of balance. Xpcn, the Warden of the Fire subangle of the Water tablet, might be an appropriate choice to help you.

Note that there is nothing wrong with performing exploratory evocations. If you are curious as to what an entity does or what services it performs, call it up and ask it!

Temple Setup

Arrange the Watchtower tablets in the quarters, placing the Palace of Spirit in the center of the circle. Representatives of the Four Ele-

ments may also be placed in the quarters, such as Elemental Weapons or the Sigils of the Elemental Kings. If a separate seer is being employed, he or she should sit facing the appropriate Watchtower.

A protective circle or Triangle of Art is unnecessary. Watchtower entities are not malignant; they are part of the natural universe and do not need to be restrained.

Banish

As the Watchtower system works with the five Elements, an elemental banishing is preferred such as the Lesser Banishing Ritual of the Pentagram.

Perform the Watchtower Pentagram Ritual (WPR)

This ritual raises the four Watchtowers in the quarters with the Magician at the center, and it identifies the Magician with the Palace of Spirit. The Opening by Watchtower may also be used. (See Appendix 2.)

Read the Appropriate Keys.

Stand facing the appropriate Elemental quarter and read or chant the Keys. A list of the Keys and their elemental correspondences is given on page 59. The Keys should be read in Enochian.

The weird strings of consonants and vowels that comprise Enochian words can be very difficult to pronounce at first. Keep in mind that there is no right or wrong way to pronounce the keys, so don't be worried if you trip over your own tongue.

The Conjuration.

The Greater Names of Power and the names of the Elemental Kings do not need to be repeated in the Conjuration as they are invoked in the WPR.

Zacar od zamran, gah (name of entity)!
Odo cicle qaa od zorge!
Dooiap (names of entities in the hierarchy),
od _____, od _____, od _____,
od _____, od _____.
Zacar od zamran, gah (name of entity)!

Translation:

Move and appear, spirit_____!
Open the mysteries of creation and be friendly unto me!
In the name of _____, and...
Move and appear, spirit_____!

The names of entities in the hierarchy above the entity you wish to evoke must be included in the conjuration as follows:

Elders, Kings, and Seniors: No hierarchy is necessary in conjuration.

Wardens: Include names of King, Seniors, and Kerubic Names of Power in the hierarchy.

Masters: Include names of King, Seniors, and Lesser Names of Power in the hierarchy.

Children: Include names of King, Seniors, Reversed Lesser Names of Power, and name of other Child of pair in the hierarchy.

For added effect, you may trace the names of the entities on the Watchtowers as you vibrate them.

The Reception.

When contact is made and a vision is obtained, test the entity by vibrating its name. Other means may also be used to verify the identity of the entity, such as giving the Elemental Signs or making Elemental pentagrams. Once the verification is complete, welcome the entity and thank it for coming.

Note that Watchtower entities may have an unusual or even alien appearance in visions. They may have humanoid forms, or they may appear as animals, fish or geometric shapes. Sometimes they appear as a natural phenomenon that corresponds with their elemental make-up: mountains, bodies of water, volcanoes, etc.

The Conversation.

Ask the entity what it does or what services it performs. More importantly, ask it if it can perform the services you desire. Treat Watchtower entities in a friendly and respectful manner; they are not to be commanded or threatened like Goetic spirits.

Dismiss and Banish.

Thank the entity for coming and give it license to depart. The main purpose in banishing at this point is to disperse any unbalanced elemental energies that may have resulted from the evocation. A standard elemental banishing will work, as will the WPR. Then close the temple and ground out.

The Watchtower Pentagram Ritual (WPR)

1. Stand in the center of the circle, facing East.
   Vibrate **EXARP. HCOMA. NANTA. BITOM.**

2. Clasp the hands upon the breast and vibrate **EHNB.**

3. Move to the East and trace the invoking pentagram of Active Spirit, vibrating **EXARP.**
   Trace the Invoking Pentagram of Air, vibrating **OROIBAHAOZPI.**
   Draw King sigil (T with four Yods), vibrating **BATAIVAH.**
   Salute with Air Sign.

4. Move to the West and trace the invoking pentagram of Passive Spirit, vibrating **HCOMA.**
   Trace the invoking pentagram of Water, vibrating **MPHARSLGIAOL.**
   Draw King sigil (Cross with b 4 6 b), vibrating **RAAGIOSL.**
   Salute with Water Sign.

5. Move to the North and trace the invoking pentagram of Passive Spirit, vibrating **NANTA.**
   Trace the invoking pentagram of Earth, vibrating **MORDIALHCTGA.**
   Draw King sigil (Cross of Elements), vibrating **ICZHIHAL.**
   Salute with Earth Sign.

6. Move to the South trace the invoking pentagram of Active Spirit, vibrating **BITOM.**
   Trace the invoking pentagram of Fire, vibrating **OIPTEAAPDOCE.**
   Draw King sigil (Sun of 12 rays), vibrating **ELDPRNAA.**
   Salute with Fire Sign.

7. Complete the circle and return to the center.

8. Say ***"For about me stand the Watchtowers, and within me is the Palace of Spirit."***

9. Repeat the Column of Spirit (parts 1-2).

Elemental Attributions of the 18 Keys

The appropriate Keys for each entity are selected as follows:

- EHNB: First and Second Key.
- Spirit of the Elements: First Key.
- Kings & Seniors: Elemental Key (3-6).
- Wardens, Masters, and Children: Elemental Key (3-6) and Sub-Elemental Key (7-18) that corresponds to the subangle.

1. Spirit (Palace)
2. Spirit (EHNB)

3. Air, Air of Air
4. Water, Water of Water
5. Earth, Earth of Earth
6. Fire, Fire of Fire

7. Water of Air
8. Earth of Air
9. Fire of Air

10. Air of Water
11. Earth of Water
12. Fire of Water

13. Air of Earth
14. Water of Earth
15. Fire of Earth

16. Air of Fire
17. Water of Fire
18. Earth of Fire

The First Key

Ol sonf vors g, goho iad balt, lansh calz vonpho; Sobra zol ror i ta nazpsad, graa ta malprg; Ds holq qaa nothoa zimz, od commah ta nobloh zien; Soba thil gnonp prge aldi; ds urbs oboleh g rsam; casarm ohorela taba Pir; Ds zonrensg cab erm iadnah. Pilah farzm znurza adna gono iadpil, ds homtoh; Soba ipam, lu ipamis; Ds loholo vep zomd poamal, od bogpa aai ta piap piamol od vooan. Zacare, ca, od zamram; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

I reign over you, says the unity of justice, in power exalted above the firmaments of wrath; in whose hands the sun is as a sword, and the moon as a penetrating fire; Who measures your garments in the midst of my vestures, and trussed you together as the palms of my hands; Whose seats I garnished with the fire of gathering; Who beautified your garments with admiration; to Whom I made a law to govern the unity of all things; Who delivered you a rod with the ark of knowledge. Moreover, you lifted up your voices and swore obedience and faith to unity, and who triumphs; whose beginning is not, nor end cannot be; Who shines as a flame in the midst of your palace, and reigns amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves; open the mysteries of your creation; be friendly unto me; for I am the servant of truth, the true worshipper of the highest unity.

The Second Key

Adgt upaah zong om faaip sald, viu L? Sobam ialprg izazaz paidph; Casarma abramg ta talho paracleda, q ta lorlsq turbs ooge baltoh. Givi chis lusd orri, od micalp chis bia ozongon; lap noan trof cors ta ge, oq manin iaidon. Torzu, gohe L: zazar, ca, c noqod; zamran micalzo, od ozazm urelp; lap zir ioiad.

Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of unity. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seething; for I am of eternity.

The Third Key

Micma, goho piad, zir comselh a zien biah os londoh. Norz chis othil gigipah, undl chis ta puim, q mospleh teloch, quiin toltorg chisi chis ge, m ozien, ds t brgda od torzul. I li eol balzarg, od aala thiln os netaab, dluga vomsarg lonsa capmiali vors cla, homil cocasb, fafen izizop od miinoag de g netaab, vaun nanaeel, panpir malpirgi caosg pild. Noan unalah balt od vooan. Dooiap mad, goholor, gohus, amiran. Micma iehusoz cacacom, od dooain noar micaolz aai om; Casarmg gohia: Zacar, uniglag, od imvamar pugo plapli ananael qaan.

Behold, says the unity of all, I am a circle on whose hands stand twelve kingdoms. Six are the seats of living breath, the rest are as sharp sickles, or the horns of death, wherein the creatures of the earth are, and are not, except by my own hands, which also sleep and shall rise. In the first I made you stewards, and placed you in seats twelve of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that, from the highest vessels and the corners of your governments, you might work my power, pouring down the fires of life and increase on the earth continually. Thus you are become the skirts of justice and truth. In the name of truth, lift up, I say, yourselves. Behold the mercies that flourish, and the name is become mighty amongst us; in whom we say: Move, descend, and apply yourselves unto us, as unto the partakers of the secret wisdom of creation.

The Fourth Key

Othil lasdi babage, od dorpha, gohol; g chis ge avavago cormp pd, ds sonf viu diu? Casarmi oali mapm, sobam ag cormpo crp l, casarmg croodzi chis od ugeg; ds t, capimali, chis capimaon; od lonshin chis ta lo cla. Torgu, nor quasahi, od f caosga; bagle zir enay iad, ds i od apila. Dooiap qaal, zacar, od zamran obelisong, rest el aaf nor molap.

I have set my feet in the south, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second angle? Under whom I have placed 9639, whom none has yet numbered but one, in whom the second beginning of things are and wax strong; which also successively, are the number of time; and their powers are as the first 456. Arise, you children of pleasure, and visit the earth for I am the cosmic union, which is and lives. In the name of creation, move, and show yourselves as pleasant deliverers, that you may praise me amongst the children of humanity.

The Fifth Key

Sapah zimii d diu, od noas ta quanis adroch, dorphal caosg, od faonts piripsol ta blior; casarm amipzi naz arth af, od dlugar zizop zlida caosgi tol torgi; od z chis esiasch l ta viu, od iaod thild, ds hubar peoal, soba cormfa chis ta la, uls od q cocasb. Ca niis od darbs qaas; f etharzi od bliora; iaial ednas cicles, bagle ge iad L.

The mighty sounds have entered in the third angle, and are become as olives on the tree, looking with gladness upon the earth, and dwelling in the brightness of the heavens as comforters; unto whom I fastened pillars of gladness nineteen, and gave them vessels to water the earth with all her creatures; and they are the kin of the first and second, and the beginning of their own seats, which are garnished with continual burning lamps 69636, whose numbers are as the first, the ends and the content of time. Therefore come and obey your creation; visit us in peace and comfort; include us as receivers of your mysteries, because our unity is one.

The Sixth Key

Gah s diu em, micalzo pilzin; sobam el harg mir babalon od obloc samvelg, dlugar malprg ar caosgi, od acam canal; sobol zar f bliard caosgi, od chis a netab od miam ta viu od d. Darsar solpeth bien; brita od zacam g micalzo sobha ath trian luiahe od ecrin mad qaaon.

The spirits of the fourth angle are nine, mighty in the firmament of waters; whom the first has planted as a torment to the wicked and a garland to the righteous, giving unto them fiery darts to winnow the earth, and 7699 continual workers; whose courses visit with comfort the earth; and are in government and continuance as the second and the third. Wherefore harken unto my voice; I have talked of you, and I move you in power and presence, you whose works shall be a song of honor and the praise of truth in creation.

The Seventh Key

Raas i salman paradiz, oecrimi aao ialpirgah, quiin Enay butmon, od i noas ni paradial, casarmg ugear chirlan; od zonac luciftian, cors ta vaul zirn tol hami; soba londoh od miam chis ta d od es, umadea od pi bliar, othil rit od miam. C noquol rit, zacar, zamran, oecrimi Qadah; od omicaolz aai om; bagle papnor i dlugam lonshi, od umplif ugegi bigliad.

The east is a house of virgins, singing praises amongst the flames of first glory, wherein the universe has opened its mouth, and they are become 28 living dwellings, in whom the strength of humanity rejoices; and they are appareled with ornaments of brightness, such as work wonders on all creatures; whose kingdoms and continuance are as the third and fourth, strong towers and places of comfort, the seats of mercy and continuance. O you servants of mercy, move, appear, sing praises unto creation; and be mighty amongst us; for to this remembrance is given power, and our strength waxes strong in our comfort.

The Eighth Key

Bazm, elo, i ta piripson oln naz avabh ox, casarmg uran chis ugeg; ds abramig baltoha, goho iad, soba mian trian ta lolcis abai vovin, od aziagiar rior. Irgil chis da ds paaox busd caosgo, ds chis, od ip uran teloah cacrg oi salman loncho, od vovina carbaf! Niiso, bagle avavago gohon; niiso, bagle momao siaion, od mabza iado i, as, momar, poilp. Niis, zamran ciaofi caosgo, od bliors, od cors i ta abramig.

The midday, the first, is as the third heaven made of pillars of hyacinth 26, in whom the elders are become strong; which I have prepared for my own righteousness, says the unity of all things; whose long continuance shall be as bucklers to the stooping dragon, and like unto the harvest of a widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this house fall, and the dragon sink! Come away, for the thunders have spoken; come away, for the crowns of the temple, and the coat of unity that is, was, and shall be crowned, are divided. Come, appear to the terror of the earth, and to our comfort, and of such as are prepared.

The Ninth Key

Micaolz bransg prgel, napta ialpor (ds brin efafafe p vonpho olani od obza, sobca upaah chis tatan, od tranan balye) alar lusda sobol, od chis holq c noquodi cial. Unal aldon mom caosgo ta las ollor gnay limlal. Amma chi-is sobca madrid z chis! Ooanoan chis aviny drilpi caosgin, od butmoni parm zumvi cnila: daziz ethamz a childao, od mirc ozol chi pidiai collal. Ulcinin a sobam ucim, bagle iad baltoh chirlan par. Niiso (od ip ofafafe)! Bagle a co-casb i cors ca unig blior.

A mighty guard of fire, with two-edged swords flaming (which have vials eight of wrath for two times and a half, whose wings are of wormwood, and of the marrow of salt), have settled their feet in the west, and were measured with their ministers 9996. These gather up the moss of the earth as the rich man does his treasure. Cursed are they whose iniquities they are! In their eyes are millstones greater than the earth, and from their mouths rain seas of blood: their heads are covered with diamonds, and upon their hands are marble sleeves. Happy is he on whom they frown not, because the unity of righteousness rejoices in them. Come away (and not your vials)! For the time is such as requires comfort.

The Tenth Key

Coraxo chis cormp od blans lucal aziazior paeb, soba lilonon chis virq op eophan od raclir maasi bagle caosgi, ds ialpon dosig od basgim, od oxex dazis siatris, od salbrox cynxir faboan. Unal chis const ds daox cocasg ol oanio yor eors vohim gizyax, od marb cocasg plosi molvi, ds page ip, larag om droln matorb cocasb. Emna l patralx yolci matb, nomig monons olora gnay angelard. Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio caosgon, bagle madrid i, zirop, chiso drilpa. Niiso — crip ip nidali.

The thunders of judgment and wrath are numbered and are harbored in the north in the likeness of an oak, whose branches are nests 22 of lamentation and weeping laid up for the earth, which burn night and day, and vomit out the heads of scorpions, and live sulfur mingled with poison. These are the thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes, and a thousand times as many surges, which rest not, nor know any echoing time. Here one rock brings forth a thousand, even as the heart of a human does his thoughts. Woe Woe Woe Woe Woe Woe, Yes, Woe be to the earth, for her iniquity is, was, and shall be great. Come away—but not your noises.

The Eleventh Key

Oxiayal holdo od zirom o coraxo ds zildar raasy, od vabzir camilax od bahal: Niiso! salman teloch; casarman holq, od t i ta z chis soba cormf i ga. Niisa! Bagle abramg noncp. Zacare, ca, od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

The mighty seat groaned and there were five thunders which flew into the east, and the Eagle spake and cried with a loud voice: Come away! And they gathered themselves together and became the house of death; of whom it is measured, and it is as they are whose number is 31. Come away! For I prepare for you. Move, therefore, and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Twelfth Key

Nonci ds sonf babage, od chis ob, hubaio tibibp allar atraah, od ef! Drix fafen mian, ar enay ovof, Soba dooain aai i vonph. Zacar, gohus, od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O you that reign in the south, and are 28, the lanterns of sorrow bind up your girdles, and visit us! Bring down your followers 3663, that the cosmos may be magnified, Whose name amongst you is wrath. Move, I say, and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Thirteenth Key

Napeai babagen, ds brin vx ooaona lring vonph doalim, eolis ollog orsba ds chis affa; micma isro mad, od lonshi tox, ds i umd aai grosb; zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O you swords of the south, which have 42 eyes to stir up the wrath of sin, making humanity drunken which are empty; behold the promise of truth, and the power of virtue, which is called amongst you a bitter sting; move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Fourteenth Key

Noromi bagie, pasbs oiad, ds trint mirc ol thil, dods tol ham caosgo homin; ds brin oroch quar; micma bial oiad, a isro tox, ds i um aai baltim: zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O you sons of fury, the daughters of unity, which sit upon 24 seats, vexing all creatures of the earth with age; which have under you 1636; behold the voice of unity, the promise of virtue, which is called amongst you extreme justice; move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Fifteenth Key

Ils tabaan l ialprt, casarman upaahi chis darg, ds oado caosgi orscor, ds omax monasci Baeovib od emetgis iaiadix: zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O thou the governor of the first flame, under whose wings are 6379, which weave the earth with dryness, who knowest the great name Righteousness and the seal of honor; move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Sixteenth Key

Ils viu ialprt salman balt, ds acroodzi busd, od bliorax balit; ds insi caosg lusdan emod ds om od tliob: drilpa geh ils mad zilodarp. Zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O thou second flame, the house of justice, who hast thy beginning in glory, and shall comfort the just; who walkest on the earth with feet 8763 that understand and separate creatures: great art thou in the truth of dominion. Move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

The Seventeenth Key

Ils d ialprt, soba upaah chis nanba zixlay dodsih, od brint taxs hubaro tustax ylsi, soba iad i vonpo unph: aldon dax il od toatar. Zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O thou third flame, whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before thee, whose union is wrath in anger: gird up the loins of thee and harken. Move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

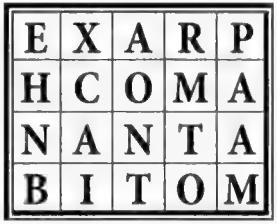
The Eighteenth Key

Ils micaolz olpirt ialprg bliors, ds odo busdir oiad ovoars caosgo; casarmg laiad eran brints cafafam; ds i umd a q loadohi moz, od maofas: bolp como bliort pambt. Zacar od zamran; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.

O thou mighty light and burning flame of comfort, which openest the glory of unity to the center of the earth; in whom the secrets of truth 6332 have their abiding; which is called in thy kingdom joy, and not to be measured: be thou a window of comfort unto me. Move and show yourselves; open the mysteries of your creation; be friendly unto me, for I am the servant of truth, the true worshipper of the highest unity.

Entities of the Watchtowers

The Palace of Spirit



Elder	Elemental Attribution
EHNB	Spirit of Spirit
EXARP	Spirit of Air
HCOMA	Spirit of Water
NANTA	Spirit of Earth
BITOM	Spirit of Fire

Greater Name of Power	Elemental Attribution
OROIBAHAOZPI	Zodiac of Air

King	Elemental Attribution
BATAIVAH	Sol of Air

Seniors	Elemental Attribution
HABIORO	Mars of Air
AAOZAIF	Jupiter of Air
HTMORDA	Mercury of Air
AHAOZPI	Venus of Air
HIPOTGA	Saturn of Air
AVTOTAR	Luna of Air

Watchtower of Air

R	Z	I	L	A	F	A	Y	T	L	P	A
A	R	D	Z	A	I	D	P	A	L	A	M
C	Z	O	N	S	A	R	O	Y	A	V	B
T	O	I	T	T	Z	O	P	A	C	O	C
S	I	G	A	S	O	M	R	B	Z	N	H
F	M	O	N	D	A	T	D	I	A	R	I
O	R	O	I	B	A	H	A	O	Z	P	I
T	N	A	B	R	V	I	X	G	A	S	D
O	I	I	I	T	T	P	A	L	O	A	I
A	B	A	M	O	O	O	A	C	U	C	A
N	A	O	C	O	T	T	N	P	R	N	T
O	C	A	N	M	A	G	O	T	R	O	I
S	H	I	A	L	R	A	P	M	Z	O	X

Air of Air

R	Z	I	L	A
A	R	D	Z	A
C	Z	O	N	S
T	O	I	T	T
S	I	G	A	S
F	M	O	N	D

Wardens	Elemental Attribution
ERZLA	*Air of Air*
RZLA	(Air of Air) of Air
ZLAR	(Water of Air) of Air
LARZ	(Earth of Air) of Air
ARZL	(Fire of Air) of Air

Masters	Elemental Attribution
IDOIGO & ARDZA	*Air of Air*
CZNS	(Air of Air) of Air
TOTT	(Water of Air) of Air
SAIS	(Earth of Air) of Air
FMND	(Fire of Air) of Air

Children	Elemental Attribution
OGIODI & AZDRA	*Air of Air*
XCZ & XNS	(Air of Air) of Air
ATO & ATT	(Water of Air) of Air
RSI & RAS	(Earth of Air) of Air
PFM & PND	(Fire of Air) of Air

Water of Air

Y	T	L	P	A
P	A	L	A	M
O	Y	A	V	B
P	A	C	O	C
R	B	Z	N	H
D	I	A	R	I

Wardens	Elemental Attribution
EYTPA	*Water of Air*
YTPA	(Air of Water) of Air
TPAY	(Water of Water) of Air
PAYT	(Earth of Water) of Air
AYTP	(Fire of Water) of Air

Masters	Elemental Attribution
LLACZA & PALAM	*Water of Air*
OYVB	(Air of Water) of Air
PAOC	(Water of Water) of Air
RBNH	(Earth of Water) of Air
DIRI	(Fire of Water) of Air

Children	Elemental Attribution
AZCALL & MALAP	*Water of Air*
XOY & XVB	(Air of Water) of Air
APA & AOC	(Water of Water) of Air
RRB & RNH	(Earth of Water) of Air
PDI & PRI	(Fire of Water) of Air

Earth of Air

T	N	A	B	R
O	I	I	I	T
A	B	A	M	O
N	A	O	C	O
O	C	A	N	M
S	H	I	A	L

Wardens	Elemental Attribution
ETNBR	*Earth of Air*
TNBR	(Air of Earth) of Air
NBRT	(Water of Earth) of Air
BRTN	(Earth of Earth) of Air
RTNB	(Fire of Earth) of Air

Masters	***Elemental Attribution***
AIAOAI & OIIIT	*Earth of Air*
ABMO	(Air of Earth) of Air
NACO	(Water of Earth) of Air
OCNM	(Earth of Earth) of Air
SHAL	(Fire of Earth) of Air

Children	Elemental Attribution
IAOAIA & TIIIO	*Earth of Air*
XAB & XMO	(Air of Earth) of Air
ANA & ACO	(Water of Earth) of Air
ROC & RNM	(Earth of Earth) of Air
PSH & PAL	(Fire of Earth) of Air

Fire of Air

X	G	A	S	D
A	L	O	A	I
A	C	U	C	A
N	P	R	N	T
O	T	R	O	I
P	M	Z	O	X

Wardens	Elemental Attribution
EXGSD	*Fire of Air*
XGSD	(Air of Fire) of Air
GSDX	(Water of Fire) of Air
SDXG	(Earth of Fire) of Air
DXGS	(Fire of Fire) of Air

Masters	Elemental Attribution
AOURRZ & ALOAI	*Fire of Air*
ACCA	(Air of Fire) of Air
NPNT	(Water of Fire) of Air
OTOI	(Earth of Fire) of Air
PMOX	(Fire of Fire) of Air

Children	Elemental Attribution
ZRRUOA & IAOLA	*Fire of Air*
XAC & XCA	(Air of Fire) of Air
ANP & ANT	(Water of Fire) of Air
ROT & ROI	(Earth of Fire) of Air
PPM & POX	(Fire of Fire) of Air

Greater Name of Power	Elemental Attribution
MPHARSLGAIOL	Zodiac of Water

King	Elemental Attribution
RAAGIOSL	Sol of Water

Seniors	Elemental Attribution
LSRAHPM	Mars of Water
SAIINOV	Jupiter of Water
LAOAXRP	Mercury of Water
SLGAIOL	Venus of Water
LIGDISA	Saturn of Water
SONIZNT	Luna of Water

Watchtower of Water

T	A	O	A	D	V	P	T	D	N	I	M
A	A	B	C	O	O	R	O	M	E	B	B
T	O	G	C	O	N	X	M	A	L	G	M
N	H	O	D	D	I	A	L	E	A	O	C
P	A	T	A	X	I	O	V	S	P	S	N
S	A	A	I	X	A	A	R	V	R	O	I
M	P	H	A	R	S	L	G	A	I	O	L
M	A	M	G	L	O	I	N	L	I	R	X
O	L	A	A	D	N	G	A	T	A	P	A
P	A	L	C	O	I	D	X	P	A	C	N
N	D	A	Z	N	Z	I	V	A	A	S	A
I	I	D	P	O	N	S	D	A	S	P	I
X	R	I	N	H	T	A	R	N	D	I	L

Air of Water

T	A	O	A	D
A	A	B	C	O
T	O	G	C	O
N	H	O	D	D
P	A	T	A	X
S	A	A	I	X

Wardens	Elemental Attribution
HTAAD	*Air of Water*
TAAD	(Air of Air) of Water
AADT	(Water of Air) of Water
ADTA	(Earth of Air) of Water
DTAA	(Fire of Air) of Water

Masters	Elemental Attribution
OBGOTA & AABCO	*Air of Water*
TOCO	(Air of Air) of Water
NHDD	(Water of Air) of Water
PAAX	(Earth of Air) of Water
SAIX	(Fire of Air) of Water

Children	Elemental Attribution
ATOGBO & OCBAA	*Air of Water*
CTO & CCO	(Air of Air) of Water
OHN & ODD	(Water of Air) of Water
MPA & MAX	(Earth of Air) of Water
ASA & AIX	(Fire of Air) of Water

Water of Water

T	D	N	I	M
O	M	E	B	B
M	A	L	G	M
L	E	A	O	C
V	S	P	S	N
R	V	R	O	I

Wardens	Elemental Attribution
HTDIM	*Water of Water*
TDIM	(Air of Water) of Water
DIMT	(Water of Water) of Water
IMTD	(Earth of Water) of Water
MTDI	(Fire of Water) of Water

Masters	Elemental Attribution
NELAPR & OMEBB	*Water of Water*
MAGM	(Air of Water) of Water
LEOC	(Water of Water) of Water
VSSN	(Earth of Water) of Water
RVOI	(Fire of Water) of Water

Children	Elemental Attribution
RPALEN & BBEMO	*Water of Water*
CMA & CGM	(Air of Water) of Water
OLE & OOC	(Water of Water) of Water
MVS & MSN	(Earth of Water) of Water
ARV & AOI	(Fire of Water) of Water

Earth of Water

M	A	M	G	L
O	L	A	A	D
P	A	L	C	O
N	D	A	Z	N
I	I	D	P	O
X	R	I	N	H

Wardens	Elemental Attribution
HMAGL	*Earth of Water*
MAGL	(Air of Earth) of Water
AGLM	(Water of Earth) of Water
GLMA	(Earth of Earth) of Water
LMAG	(Fire of Earth) of Water

Masters	Elemental Attribution
MALADI & OLAAD	*Earth of Water*
PACO	(Air of Earth) of Water
NDZN	(Water of Earth) of Water
IIPO	(Earth of Earth) of Water
XRNH	(Fire of Earth) of Water

Children	Elemental Attribution
IDALAM & DAALO	*Earth of Water*
CPA & CCO	(Air of Earth) of Water
OND & OZN	(Water of Earth) of Water
MII & MPO	(Earth of Earth) of Water
AXR & ANH	(Fire of Earth) of Water

Fire of Water

N	L	I	R	X
A	T	A	P	A
X	P	A	C	N
V	A	A	S	A
D	A	S	P	I
R	N	D	I	L

Wardens	Elemental Attribution
HNLRX	*Fire of Water*
NLRX	(Air of Fire) of Water
LRXN	(Water of Fire) of Water
RXNL	(Earth of Fire) of Water
XNLR	(Fire of Fire) of Water

Masters	Elemental Attribution
IAAASD & ATAPA	*Fire of Water*
XPCN	(Air of Fire) of Water
VASA	(Water of Fire) of Water
DAPI	(Earth of Fire) of Water
RNIL	(Fire of Fire) of Water

Children	Elemental Attribution
DSAAAI & APATA	*Fire of Water*
CXP & CCN	(Air of Fire) of Water
OVA & OSA	(Water of Fire) of Water
MDA & MPI	(Earth of Fire) of Water
ARN & AIL	(Fire of Fire) of Water

Greater Name of Power	Elemental Attribution
MORDIALHCTGA	Zodiac of Earth

King	Elemental Attribution
ICZHIHAL	Sol of Earth

Seniors	Elemental Attribution
LAIDROM	Mars of Earth
ACZINOR	Jupiter of Earth
LZINOPO	Mercury of Earth
ALHCTGA	Venus of Earth
LIIANSA	Saturn of Earth
AHMLICV	Luna of Earth

Watchtower of Earth

B	O	A	Z	A	R	O	P	H	A	R	A
U	N	N	A	X	O	P	S	O	N	D	N
A	I	G	R	A	N	O	O	M	A	G	G
O	R	P	M	N	I	N	G	B	E	A	L
R	S	O	N	I	Z	I	R	L	E	M	V
I	Z	I	N	R	C	Z	I	A	M	H	L
M	O	R	D	I	A	L	H	C	T	G	A
O	C	A	N	C	H	I	A	S	O	M	T
A	R	B	I	Z	M	I	I	L	P	I	Z
O	P	A	N	A	L	A	M	S	M	A	P
D	O	L	O	P	I	N	I	A	N	B	A
R	X	P	A	O	C	S	I	Z	I	X	P
A	X	T	I	R	V	A	S	T	R	I	M

Air of Earth

B	O	A	Z	A
U	N	N	A	X
A	I	G	R	A
O	R	P	M	N
R	S	O	N	I
I	Z	I	N	R

Wardens	Elemental Attribution
NBOZA	*Air of Earth*
BOZA	(Air of Air) of Earth
OZAB	(Water of Air) of Earth
ZABO	(Earth of Air) of Earth
ABOZ	(Fire of Air) of Earth

Masters	Elemental Attribution
ANGPOI & UNNAX	*Air of Earth*
AIRA	(Air of Air) of Earth
ORMN	(Water of Air) of Earth
RSNI	(Earth of Air) of Earth
IZNR	(Fire of Air) of Earth

Children	Elemental Attribution
IOPGNA & XANNU	*Air of Earth*
AAI & ARA	(Air of Air) of Earth
NOR & NMN	(Water of Air) of Earth
TRS & TNI	(Earth of Air) of Earth
AIZ & ANR	(Fire of Air) of Earth

Water of Earth

P	H	A	R	A
S	O	N	D	N
O	M	A	G	G
G	B	E	A	L
R	L	E	M	V
I	A	M	H	L

Wardens	Elemental Attribution
NPHRA	*Water of Earth*
PHRA	(Air of Water) of Earth
HRAP	(Water of Water) of Earth
RAPH	(Earth of Water) of Earth
APHR	(Fire of Water) of Earth

Masters	Elemental Attribution
ANAEEM & SONDN	*Water of Earth*
OMGG	(Air of Water) of Earth
GBAL	(Water of Water) of Earth
RLMV	(Earth of Water) of Earth
IAHL	(Fire of Water) of Earth

Children	Elemental Attribution
MEEANA & NDNOS	*Water of Earth*
AOM & AGG	(Air of Water) of Earth
NGB & NAL	(Water of Water) of Earth
TRL & TMV	(Earth of Water) of Earth
AIA & AHL	(Fire of Water) of Earth

Earth of Earth

O	C	A	N	C
A	R	B	I	Z
O	P	A	N	A
D	O	L	O	P
R	X	P	A	O
A	X	T	I	R

Wardens	Elemental Attribution
NOCNC	*Earth of Earth*
OCNC	(Air of Earth) of Earth
CNCO	(Water of Earth) of Earth
NCOC	(Earth of Earth) of Earth
COCN	(Fire of Earth) of Earth

Masters	Elemental Attribution
ABALPT & ARBIZ	*Earth of Earth*
OPNA	(Air of Earth) of Earth
DOOP	(Water of Earth) of Earth
RXAO	(Earth of Earth) of Earth
AXIR	(Fire of Earth) of Earth

Children	Elemental Attribution
TPLABA & ZIBRA	*Earth of Earth*
AOP & ANA	(Air of Earth) of Earth
NDO & NOP	(Water of Earth) of Earth
TRX & TAO	(Earth of Earth) of Earth
AAX & AIR	(Fire of Earth) of Earth

Fire of Earth

A	S	O	M	T
I	L	P	I	Z
M	S	M	A	P
I	A	N	B	A
I	Z	I	X	P
S	T	R	I	M

Wardens	Elemental Attribution
NASMT	*Fire of Earth*
ASMT	(Air of Fire) of Earth
SMTA`	(Water of Fire) of Earth
MTAS	(Earth of Fire) of Earth
TASM	(Fire of Fire) of Earth

Masters	Elemental Attribution
OPMNIR & ILPIZ	*Fire of Earth*
MSAP	(Air of Fire) of Earth
IABA	(Water of Fire) of Earth
IZXP	(Earth of Fire) of Earth
STIM	(Fire of Fire) of Earth

Children	Elemental Attribution
RINMPO & ZIPLI	*Fire of Earth*
AMS & AAP	(Air of Fire) of Earth
NIA & NBA	(Water of Fire) of Earth
TIZ & TXP	(Earth of Fire) of Earth
AST & AIM	(Fire of Fire) of Earth

Greater Name of Power	Elemental Attribution
OIPTEAAPDOCE	Zodiac of Fire

King	Elemental Attribution
EDLPRNAA	Sol of Fire

Seniors	Elemental Attribution
AAETPIO	Mars of Fire
ADOEOET	Jupiter of Fire
ALNDVOD	Mercury of Fire
AAPDOCE	Venus of Fire
ARINNAP	Saturn of Fire
ANODOIN	Luna of Fire

Watchtower of Fire

D	O	N	P	A	T	D	A	N	V	A	A
O	L	O	A	G	E	O	O	B	A	U	A
O	P	A	M	N	O	V	G	M	D	N	M
A	P	L	S	T	E	D	E	C	A	O	P
S	C	M	I	O	O	N	A	M	L	O	X
V	A	R	S	G	D	L	B	R	I	A	P
O	I	P	T	E	A	A	P	D	O	C	E
P	S	U	A	C	N	R	Z	I	R	Z	A
S	I	O	D	A	O	I	N	R	Z	F	M
D	A	L	T	T	D	N	A	D	I	R	E
D	I	X	O	M	O	N	S	I	O	S	P
O	O	D	P	Z	I	A	P	A	N	L	I
R	G	O	A	N	N	P	A	C	R	A	R

Air of Fire

D	O	N	P	A
O	L	O	A	G
O	P	A	M	N
A	P	L	S	T
S	C	M	I	O
V	A	R	S	G

Wardens	Elemental Attribution
BDOPA	*Air of Fire*
DOPA	(Air of Air) of Fire
OPAD	(Water of Air) of Fire
PADO	(Earth of Air) of Fire
ADOP	(Fire of Air) of Fire

Masters	Elemental Attribution
NOALMR & OLOAG	*Air of Fire*
OPMN	(Air of Air) of Fire
APST	(Water of Air) of Fire
SCIO	(Earth of Air) of Fire
VASG	(Fire of Air) of Fire

Children	Elemental Attribution
RMLAON & GAOLO	*Air of Fire*
IOP & IMN	(Air of Air) of Fire
TAP & TST	(Water of Air) of Fire
OSC & OIO	(Earth of Air) of Fire
MVA & VSG	(Fire of Air) of Fire

Water of Fire

A	N	V	A	A
O	B	A	U	A
G	M	D	N	M
E	C	A	O	P
A	M	L	O	X
B	R	I	A	P

Wardens	Elemental Attribution
BANAA	*Water of Fire*
ANAA	(Air of Water) of Fire
NAAA	(Water of Water) of Fire
AAAN	(Earth of Water) of Fire
AANA	(Fire of Water) of Fire

Masters	Elemental Attribution
VADALI & OBAUA	*Water of Fire*
GMNM	(Air of Water) of Fire
ECOP	(Water of Water) of Fire
AMOX	(Earth of Water) of Fire
BRAP	(Fire of Water) of Fire

Children	Elemental Attribution
ILADAV & AUABO	*Water of Fire*
IGM & INM	(Air of Water) of Fire
TEC & TOP	(Water of Water) of Fire
OAM & OOX	(Earth of Water) of Fire
MBR & MAP	(Fire of Water) of Fire

Earth of Fire

P	S	U	A	C
S	I	O	D	A
D	A	L	T	T
D	I	X	O	M
O	O	D	P	Z
R	G	O	A	N

Wardens	Elemental Attribution
BPSAC	*Earth of Fire*
PSAC	(Air of Earth) of Fire
SACP	(Water of Earth) of Fire
ACPS	(Earth of Earth) of Fire
CPSA	(Fire of Earth) of Fire

Masters	Elemental Attribution
UOLXDO & SIODA	*Earth of Fire*
DATT	(Air of Earth) of Fire
DIOM	(Water of Earth) of Fire
OOPZ	(Earth of Earth) of Fire
RGAN	(Fire of Earth) of Fire

Children	Elemental Attribution
ODXLOU & ADOIS	*Earth of Fire*
IDA & ITT	(Air of Earth) of Fire
TDI & TOM	(Water of Earth) of Fire
OOO & OPZ	(Earth of Earth) of Fire
MRG & MAN	(Fire of Earth) of Fire

Fire of Fire

Z	I	R	Z	A
N	R	Z	F	M
A	D	I	R	E
S	I	O	S	P
P	A	N	L	I
A	C	R	A	R

Wardens	Elemental Attribution
BZIZA	*Fire of Fire*
ZIZA	(Air of Fire) of Fire
IZAZ	(Water of Fire) of Fire
ZAZI	(Earth of Fire) of Fire
AZIZ	(Fire of Fire) of Fire

Masters	Elemental Attribution
RZIONR & NRZFM	*Fire of Fire*
ADRE	(Air of Fire) of Fire
SISP	(Water of Fire) of Fire
PALI	(Earth of Fire) of Fire
ACAR	(Fire of Fire) of Fire

Children	Elemental Attribution
RNOIZR & MFZRN	*Fire of Fire*
IAD & IRE	(Air of Fire) of Fire
TSI & TSP	(Water of Fire) of Fire
OPA & OLI	(Earth of Fire) of Fire
MAC & MAR	(Fire of Fire) of Fire

Appendix 1: The Thirty Aethyrs

The role of the Thirty Aethyrs in the Watchtower System is unclear. They are envisioned as a series of concentric circles with the four Watchtowers placed in the center. In operations dealing with the Thirty Aethyrs, one starts with the innermost ring, TEX, and moves outward to LIL. Read the Nineteenth Key to activate the vision, and vibrate the names of the Governors to test it.

Personal accounts such as Aleister Crowley's *The Vision and the Voice* demonstrate that the use of the Nineteenth Key inspires visions of a highly personal and magical nature. The information on the Thirty Aethyrs is presented here to inspire further research.

The 92 Governors of the 30 Aethyrs

1	LIL	OCCODON, PASCOMB, VALGARS
2	ARN	DONGNIS, PACASNA, DIALOIA
3	ZOM	SAMAPHA, VIROOLI, ANDISPI
4	PAZ	THOTANP, AXXIARG, POTHNIR
5	LIT	LAZDIXI, NOCAMAL, TIARPAX
6	MAZ	SAXTOMP, VAUAAMP, ZIRZIRD
7	DEO	OPMACAS, GENADOL, ASPIAON
8	ZID	ZAMFRES, TODNAON, PRISTAC
9	ZIP	ODDIORG, CRALPIR, DOANZIN
10	ZAX	LEXARPH, COMANAN, TABITOM
11	ICH	MOLPAND, VSNARDA, PONODOL
12	LOE	TAPAMAL, GEDOONS, AMBRIOL
13	ZIM	GECAOND, LAPARIN, DOCEPAX
14	VTA	TEDOOND, VIUIPOS, VOANAMB
15	OXO	TAHAMDO, NOTIABI, TASTOZO
16	LEA	CUCNRPT, LAVACON, SOCHIAL
17	TAN	SIGMORF, AYDROPT, TOCARZI
18	ZEN	MABAOMI, ZAFASAI, YALPAMB
19	POP	TORZOXI, ABRIOND, OMAGRAP
20	CHR	ZILDRON, PARZIBA, TOTOCAN
21	ASP	CHIRZPA, TOANTOM, VIXPALG
22	LIN	OSIDAIA, LAXDIZI, CALZIRG
23	TOR	RONOOMB, ONIZIMP, ZAXANIN
24	NIA	ORANCIR, CHALSPO, SOAGEEL
25	VTI	MIRZIND, OBUAORS, RANGLAM
26	DES	POPHAND, NIGRANA, LAZHIIM
27	ZAA	SAZIAMI, MATHVLA, CRPANIB
28	BAG	PABNIXB, POCISNI, OXLOPAR
29	RII	VASTRIM, ODRAXTI, GMTZIAM
30	TEX	TAAOGBA, GEMNIMB, ADVORPT, DOXMAEL

The Nineteenth Key

Madriax ds praf [*name of Aethyr*], chis micaolz saanir caosgo, od fifis balzizras iaida! Nonca gohulim: Micma adoian mad, iaod bliorb, Soba ooaona chis luciftias peripsol; Ds abraasa noncf netaaib caosgi, od tilb adphaht damploz, tooat noncf g micalz oma, lrasd tofglo marb yarry idoigo; od torzulp iaodaf, gohul: caosga, tabaord saanir, od christeos yrpoil tiobl, busdir tilb noaln paid orsba od dodrmni zylna. Elzap tilb, parm gi peripsax, od ta qurlst booapis. L nibm, oucho symp; od christeos ag toltorn mirc q tiobl lel. Ton paombd, dilzmo aspian; od christeos ag l tortorn parach a symp.

Cordziz dodpal od fifalz l smnad; od fargt, bams omaoas. Conisbra od avavox, tonug. Orsca tbl, naosmi tabges levithmong; unchi omp tilb ors. Bagle? Moooah ol cordziz. L capimao ixomaxip, od ca cocasb gosaa; baglen pi tianta a babalond, od faorgt teloc vovim. Madriiax, torzu! Oadriax orocha, aboapri. Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam priazi ar caozior, od quasb qting. Ripir paaoxt saga cor; uml od prdzar, cacrg aoiveae cormpt. Torzu, zacar, od zamran aspt sibsi butmona, ds surzas tia blatan; odo cicle qaa, od ozazma plapli iadnamad.

The Nineteenth Key

O you heavens which dwell in[*name of Aethyr*], which are mighty in the parts of the earth, and which execute the judgment of the highest unity! To you it is said: Behold the face of truth, the beginning of comfort, Whose eyes are the brightness of the heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, to dispose all things according to the providence of existence; and who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one creature equal with another.

The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of humanity and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made humanity. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those who govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of the mouth, which has been sworn unto us in infinite justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.

Appendix 2:

Revised Opening by Watchtower

1. ***Opening.*** Knock once. Perform an Elemental banishing or the WPR.

2. ***Fire.*** Walk to South. Face Watchtower, wave fire wand once to left, right, and center. Raise wand above head and walk deosil, saying: ***"And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of Fire."***

At South, draw circle of gold. Draw (blue) invoking pentagram of Fire, vibrating "**OIPTEAAPDOCE**." Draw sigil of Leo in center. Point to center with wand and vibrate "**ELDPRNAA.**" Raise wand, saying: ***"In the names and letters of the Great Southern Quadrangle, I invoke ye, ye entities of the Watchtower of the South."***
Visualize and feel Fire energy. Replace wand.

3. ***Water.*** Walk to West. Face Watchtower, sprinkle water to left, right, and center. Raise cup and walk deosil, saying: ***"So therefore first, the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea."***

At West, draw circle of gold. Draw invoking pentagram of Water, vibrating "**MPHARSLGAIOL.**" Draw sigil of Scorpio in center. Point to center and vibrate "**RAAGIOSL.**" Raise cup, saying: ***"In the names and letters of the Great Western Quadrangle, I invoke ye, ye entities of the Watchtower of the West."***
Visualize and feel Water energy. Replace Cup.

4. ***Air.*** Walk to East. Face Watchtower, shake dagger to left, right and center. Raise dagger and walk deosil, saying:
"Such a Fire existeth, extending through the rushing of Air. Or even a Fire formless, whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud."

At East, draw golden circle. Draw invoking pentagram of Air, vibrating "**OROIBAHAOZPI.**" Draw sigil of Aquarius in center. Point to center and vibrate "**BATAIVAH.**" Raise dagger, saying:
"In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye entities of the Watchtower of the East."
Visualize and feel Air energy. Replace dagger.

5. ***Earth.*** Walk to North. Face Watchtower, shake pantacle to left, right and center. Raise pantacle, saying:
"Wholly divisible, yet indivisible, thence abundantly springeth forth the generations of multifarious matter."

At North, draw golden circle. Draw invoking pentagram of Earth, vibrating "**MORDIALHCTGA.**" Draw sigil of Taurus in center. Point to center and vibrate "**ICZHIHAL.**" Raise pantacle, saying:
"In the names and letters of the Great Northern Quadrangle, I invoke ye, ye entities of the Watchtower of the North."
Visualize and feel Earth energy. Replace pantacle.

6. ***Spirit.*** Return to altar, facing east. Over altar and Tablet, make the sign of "The Rending of the Veil."

Vibrate: **"OL SONF VORS G GOHO IAD BALT.**
LEXARPH COMANAN TABITOM.
ZACARE, CA ZACARE OD ZAMRAN.
ODO CICLE QAA PIAP PIAMOL OD VOOAN."

Say: ***"I invoke ye, ye entities of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe. Be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of eternity. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the light divine."***

Sense and balance the Elements at center of circle. Move to the Northeast and say:

"The visible Sun is the dispenser of light to the Earth. Let me therefore form a vortex in this chamber that the invisible Sun of the spirit may shine therein."

Circumambulate three times, making the Sign of the Enterer each time you pass East. Visualize and feel vortex of energy. Return to West of altar facing East. Make the Sign of the Enterer (SoE) saying:

"Holy art Thou, who art the Universe! (SoE)
Holy art Thou, who art in Nature Formed! (SoE)
Holy art Thou, the Vast and the Mighty! (SoE)
Source of Darkness, Source of Light!"

Give the Sign of Silence.

Closing By Watchtower

Circumambulate three times counterclockwise, making the Sign of the Enterer each time you pass East. Visualize and feel vortex of energy dissipate. Perform an elemental banishing or the WPR. Say: ***"I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. This temple is duly closed."***

Knock once.

Notes on Changes to Watchtower Ritual:

- Revised Earth oration is taken from the Chaldean Oracles, verses 100-101.
- Removed "from above" from Northeast oration.
- Adoration to the Lord of the Universe has been modified to make it gender-neutral. Originally published in initiation rituals of the Open Source Order of the Golden Dawn (osogd.org).
- Blessing from Closing omitted.

Appendix 3:

A Partial List of Changes to the System

- The Reformed Table is used as standard, with one letter per square.
- Truncated pyramids common to the Golden Dawn Enochian system are not used.
- The Three Mystical Names have been combined into one name to represent the powers of the zodiac expressed through the Elements.
- The planetary attributions for Lunar and Mercurial Seniors have been transposed to preserve planetary balance. (See *Godzilla Meets E.T., Parts 1 & 2* by Benjamin Rowe.)
- The god-name that commands the Wardens (Kerubic Angels) is formed by adding first letter of appropriate Element from Tablet of Union (EHNB).
- The names of the Children (Cacodemons) are formed by adding letter from the appropriate square from Tablet of Union.
- Children (Cacodemons) from right side of Calvary Cross have been added to form four pairs.
- The names of Enochian spirits in Subangles have been changed to remove the Christian bias.
- The Nineteen Keys have been retranslated to remove the Christian bias and add gender neutrality.

Appendix 4: Enochian Translations

Enochian Word	Key	Dee Translation	Watchtower Translation
Iad (root)	Many	God	Unity, union
*Iad*pil	1	Him	Unity
*Iaid*on	2	All powerful	Unity
Io*iad*	2	Him that liveth forever	Eternity
P*iad*	3	God	Unity
O*iad*	14, 18	God	Unity
*Iaid*a	19	The Highest	Highest unity
M*ad*	Many	Your God	Truth
Enay	4, 7, 12	Lord	Universe, cosmos
Qaal	4	Creator	Creation
Qadah	7	Creator	Creation
Idoigo	19	Him that sitteth on the Holy Throne	Existence
Pir	1	The holy ones	Exalted
Adroch	5	Olive mount	Olive tree
Zilodarp	16	Stretch-forth-and-conquer	Dominion
Tia	19	He, his	Infinite
Nor	4	Sons	Children
Molap	4	Men	Humanity
Ollog	13	Men	Humanity
Tox	13, 14	Him	Virtue
Conisbra	19	Work of man	Works of humanity

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The
Grimoire

Herein are the foregoing conjurations in a manner suitable for practical use in Temple. They are matched with titled, but otherwise blank, pages for you to fill with your own conjurations. Please note that the Compulsion and the Curse are left blank. These, you must write yourself.

Charging the Sigil

Take the cup, make a cross over the sigil, and sprinkle the sigil with water while saying:

I purify this sigil of the Spirit N with Water.

Take the censer, and make a cross over the sigil with the censer. Place the censer back on the altar, hold the sigil in the smoke, saying:

I consecrate this sigil of the Spirit N with Fire.

Hold up the sigil with both hands and say:

I do declare that this sigil of the Spirit N has been duly purified and consecrated and is now ready for use in evocation.

The Invocation of the Holy Guardian Angel

I do invoke my Holy Guardian Angel to empower me and protect me that I may successfully perform this operation.

The Conjuration

I conjure thee, O spirit N! Manifest in the Triangle before me in a pleasant and comely form, that I may converse with thee and employ thy services.

The Reception

Do you swear to answer to this name and sigil, and agree to perform the functions ascribed to it?

The Oath

I command you to swear on your name and sigil to answer my questions truthfully, without omitting or editing any information in communication, and to perform any tasks that I command you to perform without delay or hesitation. Furthermore, you will swear to accomplish these tasks in a manner that does not tempt me to violate my own morals or my True Will, in a manner that harms no one, neither man nor woman nor beast unless I specifically command you to do so. Do you swear to abide by this Oath?

The Dismissal

I dismiss you, O spirit N.
Go back unto your errands and habitations, and shall I call on thee again, be thou quick to respond. Go!

The Enochian Conjuration

Zacar od zamran, gah N!

Odo cicle qaa od zorge!

Dooiap,

(hierarchy names) ***od*** _____,

od _____,

od _____,

od _____,

od _____.

Zacar od zamran, gah N!

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Michael Osiris Snuffin has studied and practiced various forms of occultism for over fifteen years, with particular interest in the Golden Dawn, Thelema, Chaos Magick and the Left-Hand Path. He founded the Temple of Light and Darkness (www.templeoflightanddarkness.org) in 2003, and served as Chief Adept of the Temple until 2010. He is the author of *The Thoth Companion* (Llewellyn Publications, 2007), which describes and defines the symbolism of Aleister Crowley's Thoth tarot. He has lectured on a number of occult subjects in the last decade and has also worked as a professional tarot reader.

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Concrescent Press is dedicated to publishing advanced magickal practice and Pagan scholarship. It takes advantage of the recent revolution in publishing technology and economics to bring forth works that, previously, might only have been circulated privately. Now, we are growing the future together.

Colophon

This book is made of Adobe Minion Pro using Adobe InDesign and Illustrator. The body was set and illustrated by Sam Webster, with line art and ornaments from Dover Clipart.

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www.Concrescent.net

Non-Fiction / Esoteric
ISBN 978-0-9843729-2-8
51595
9 780984 372928

Concrescent Press
Richmond • California
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